Vol. VII, No. 1] [January, 1965

पुराणम्

PURĀṆA

[Half-yearly Bulletin of the Purāṇa-Department]

With the financial assistance from the Ministry of Education, Government of India

VASANTA-PAÑCAMĪ NUMBER

आत्मा पुराणं वेदानाम्

ALL-INDIA KASHIRAJ TRUST
FORT RAMNAGAR, VARANASI

Annual Subs.—Inland Rs. 12. Foreign £ 1

लेखकमहोदयैः प्रकटीकृता विचारास्तेषामेव स्वायत्ताः,
न पुनस्ते सम्पादकान् निबध्नन्ति ।

Authors are responsible for their views,
which do not bind the Editors.

पुराणम्—PURAṆA

Vol. VII., No. 1] वसन्तपञ्चम्यङ्कः [February 6, 1965

लेखसूची—Contents

Pages

1. रुद्रकृता गायत्रीस्तुतिः [Eulogy of Gāyatrī by Rudra] 1-5
(Compiled with note By Shri *Anand Swarup Gupta*)

2. Śākhās of the Yajurveda in the Purāṇas 6-17
[यजुर्वेदस्य पुराणेषु निर्दिष्टाः शाखाः]
By *Dr. Ganga Sagar Rai, M.A., Ph.D.*;
Research Assistant, Purāṇa Department,
Fort Ramnagar.

3. सुप्रभातम् (Morning Prayer) 18
(Compiled from the Vāmana-Purāṇa)

4. The Kathā Literature and the Purāṇas 19-86
[कथासाहित्यं पुराणानि च]
By *Dr. Ludwik Sternbach, LL.D.*;
United Nations, Grand Central, New York.

5. The Story of Śuka in the Mahābhārata and the Purāṇas: A Comparative Study [महाभारते पुराणेषु च शुकाख्यानम्—तस्य तुलनात्मको विचारः] 87-127
By *Prof. V.M. Bedekar*;
Bhandarkar Oriental Research Institute,
Poona.

6. The Problem of the First Traditional King 128-136
[परम्पराप्रसिद्धस्य आदिराजस्य प्रश्नः]
By *Shri Om Prakash*;
Research Fellow, Allahabad University,
Allahabad.

7. पुराणसुभाषितानि [Wise Sayings from the Purāṇas] 137-143
(Compiled from the Bhāgavata-Purāṇa)
By *Shri Haradeva Prasad Tripathi, M.A.*,
Formerly Research Assistant,
All-India Kashiraj Trust.

8. Śeṣa—The Cosmic Serpent [शेषोऽनन्तः] 144-149
By *Mrs. Sindhu S. Dange*; Nagpur.

9. Purāṇa Tradition in Bengal [वंगप्रदेशे पुराणपरम्परा] 150-157
By Prof. *Chintaharan Chakravarti*; Calcutta.

10. शिवपुराणीयं दर्शनम् [The Śaiva Philosophy in the Śiva-Purāṇa] 158-169
By *Pt. Vraja Vallabh Dwiveda*;
Vārāṇaseya Sanskrit University, Varanasi.

11. Some Aspects of the Vāmana-Purāṇa [वामनपुराण-विषयको विचारः] 170-182
By *Dr. B. H. Kapadia*;
Reader in Sanskrit, Vallabh Vidyanagar.

Notes—

12. Some New Light from the Skanda-Purāṇa on the Dhāraṇa Gotra of the Guptas [गुप्तराज्ञां धारणगोत्रविषये स्कन्दपुराणात् नवीना सामग्री] 183-185
By *Dr. Dasharatha Sharma*;
Delhi University, Delhi.

13. The Purāṇas on the Audumbaras [पुराणेषु औदुम्बराः] 186-190
By Prof. *Kalyan Kumar Das Gupta*,
Lecturer in Ancient Indian History and Culture, Calcutta University, Calcutta.

14. शिवपुराणविषयकं वक्तव्यम् [A Note on the article on the Śiva-Purāṇa] 191-193
By *Pt. Rajeshwar Shastri Dravid.*
Principal, Sāṅga-Veda Vidyālaya, Varanasi.

15. स्थाणुशब्दः [The word 'Sthāṇu'] 194-196
By *Pt. Madhvacharya Adya* ;
Purāṇa-Department, Fort Ramnagar.

16. दानसागरे उद्धृतानि पुराणवचनानि [The Quotations of the Purāṇas in the Dānasāgar] 197-200
By *Pt. Hiramani Mishra*,
Purāṇa Department, Fort Ramnagar.

17. पुराणसम्बन्धीनि कानिचिदुद्धरणानि 201

18. Activities of the All-India Kashiraj Trust
[सर्वभारतीय काशिराजन्यासस्य कार्यविवरणम्] 202-211

19. Book-Review (पुस्तकसमालोचना) 212-213
Review of 'Elements of Poetry in the Mahābhārata' By *Dr. R.K. Sharma*
Reviewed by *Dr. Siddheśvara Bhaṭṭācārya*,
Professor and Head of the Department of Sanskrit & Pali, Banaras Hindu University.

रुद्रकृता गायत्री-स्तुतिः

(पद्मपु०, आनन्दाश्रम०, ५ सृष्टिखण्ड, अ० १७, श्लो० ३०९-३३५)

नमोऽस्तु ते वेदमातरष्टाक्षरविशोधिते ।
गायत्री दुर्गतरणी वाणी सप्तविधा तथा ॥ ३०९ ॥
सर्वाणि स्तुतिशास्त्राणि गाथाश्च नियमास्तथा ।
अक्षराणि च सर्वाणि लक्षणानि तथैव च ॥ ३१० ॥
भाष्याणि सर्वशास्त्राणि त्वं तु देवि नमोऽस्तु ते ।
श्वेता त्वं श्वेतरूपाऽसि शशाङ्केन समानना ॥ ३११ ॥
बिभ्रती विपुलौ बाहू कदलीगर्भकोमलौ ।
एणशृङ्गं करे गृह्य पङ्कजं च सुनिर्मलम् ॥ ३१२ ॥
वसाना वसने क्षौमे रक्तेनोत्तरवाससा ।
शशिरश्मिप्रकाशेन हारेणोरसि राजता ॥ ३१३ ॥
दिव्यकुण्डलपूर्णाभ्यां सुकर्णाभ्यां विराजिता ।
चन्द्रसापत्न्यभूतेन मुखेन त्वं विराजसे ॥ ३१४ ॥
मुकुटेनातिशुद्धेन केशबन्धेन शोभिता ।
भुजङ्गभोगसदृशौ भुजौ ते भूषणं दिवः ॥ ३१५ ॥
स्तनौ ते रुचिरौ देवि वर्तुलौ समचूचुकौ ।
जघनेनातिशुभ्रेण त्रिवलीभङ्गदर्शिना ॥ ३१६ ॥
सुमध्यवर्तिनी नाभिर्गम्भीरा शुभदर्शिनी ।
विस्तीर्णजघना देवी सुश्रोणी च सुमध्यमा ॥
सुचारुकोरुयुगला सुजानुचरणा तथा ॥ ३१७ ॥
त्रैलोक्यधारिणी सा त्वं भुवि सत्योपयाचना ।
भविष्यसि महाभागे वरदा वरवर्णिनी ॥ ३१८ ॥
पुष्करे तु कृता यात्रा दृष्ट्वा त्वां संभविष्यति ।
ज्येष्ठमासे पौर्णमास्यामग्र्यां पूजां च लप्स्यसे ॥ ३१९ ॥

ये वा त्वां त्वत्प्रभावज्ञाः पूजयिष्यन्ति मानवाः ।
न तेषां दुर्लभं किंचित्पुत्रतो धनतोऽपि वा ॥ ३२० ॥

कान्तारेष्वेव मग्नानामटव्यां च महार्णवे ।
दस्युभिर्वा निरुद्धानां त्वं गतिः परमा नृणाम् ॥ ३२१ ॥

त्वं सिद्धिः श्रीः प्रिया कीर्त्तिः क्रिया प्रीतिः क्षमा तथा ।
संध्या रात्रिः प्रिया निद्रा कालरात्रिस्त्वमेव च ॥ ३२२ ॥

अम्बा च कमला या वै ब्रह्माणी ब्रह्मचारिणी ।
जननी सर्वदेवानां गायत्री परमाङ्गना ॥ ३२३ ॥

जया च विजया चैव पुष्टिस्त्वं वरवर्णिनी ।
सावित्र्यवरजा चासि सदा चेष्टा पितामहे ॥ ३२४ ॥

बहुरूपा विश्वरूपा सुनेत्रा पद्मधारिणी ।
सुरूपा त्वं विशालाक्षी भक्तानां परिरक्षिणी ॥ ३२५ ॥

नगरेषु च मुख्येषु आश्रमेषु वरानने ।
वासस्तव महादेवि वनेषूपवनेषु च ॥ ३२६ ॥

ब्रह्मस्थानेषु सर्वेषु ब्रह्मणो वामतः स्थिता ।
दक्षिणेन तु सावित्री मध्ये ब्रह्मा पितामहः ॥ ३२७ ॥

अन्तर्वेदी च यज्ञानामृत्विजानां च दक्षिणा ।
सिद्धिस्त्वं हि नृपाणां च वेला सागरजा मता ॥ ३२८ ॥

ब्रह्मचारिण्यथो दीक्षा शोभा शोभावतां तथा ।
ज्योतिषां च प्रभा देवी लक्ष्मीर्नारायणे स्थिता ॥ ३२९ ॥

क्षमाऽसि त्वं मुनीनां च नक्षत्राणां च रोहिणी ।
राजद्वारेषु तीर्थेषु नदीनां संगमेषु च ॥ ३३० ॥

पूर्णिमा पूर्णचन्द्रे तु बुद्धिर्नीत्यां क्षमाधृतिः ।
उमादेवी च नारीणां श्रूयते वरवर्णिनी ॥ ३३१ ॥

इन्द्रस्य चारुदृष्टिस्त्वं सहस्रनयनोपगा ।
ऋषीणां धर्मबुद्धिस्त्वं देवानां च परायणा ।
कर्षकाणां च सीताऽसि भूतानां धरणी तथा ॥ ३३२ ॥

नृणां बन्धं वधं चैव पुत्रनाशं धनक्षयम् ।
व्याधिं मृत्युभयं चैव पूजिता नाशयिष्यसि ॥ ३३३ ॥
तथा तु कार्त्तिके मासि पौर्णमास्यां सुपूजिता ।
सर्वकामप्रदा देवि भविष्यसि वरप्रदे ॥ ३३४ ॥
यश्चेदं पठते स्तोत्रं शृणुयाद् वाऽपि भक्तितः ।
सर्वार्थसिद्धिं लभते नरो नास्त्यत्र संशयः ॥ ३३५ ॥*

[This *Stuti* deals with the three aspects or forms of Goddess Gāyatrī; viz. (1) Gāyatrī as identified, like Sarasvatī, with speech and learning, (2) Gāyatrī as represented in her anthropomorphic form, and (3) Gāyatrī as conceived in her cosmic form.

(1) Gāyatrī as identified with speech (or word) is the famous *Gāyatrī-mantra* of the Vedas, तत्सवितु० (ऋ० 3.62.10, साम० उ० 6.3.10, वाज० सं० 3.35, तै० सं० 1.5.6.4, तै० आ० 1.11.2). In the form of this *Gāyatrī-mantra* Gāyatrī has been called here as the *Veda-mātā* (Mother of the Vedas), and as consisting of the eight syllables. Elsewhere also in the Padma-Purāṇa (Sṛṣṭi-Kh.). Gāyatrī herself refers to her *mantra-form* and calls herself as the *Veda-mātā* and *aṣṭākṣarā*—"विशेषात् पुष्करे स्नात्वा मां जप्त्वा वेदमातरम् ।" (V. 17.278 cd), "ओंकारेण त्रिमात्रेण अर्धेन च विशेषतः । पूज्याः सर्वे न संदेहो जप्त्वा मां शिरसा सह ।।" (284 cd, 285 ab), "अष्टाक्षरा स्थिता चाहम्" (285 c), "माताऽहं सर्ववेदानां पदैः सर्वैरलंकृता । जप्त्वा मां परमां सिद्धिं यास्यन्ति द्विजसत्तमाः ।।" (286), "प्राधान्यं मम जाप्येन सर्वेषां वो भविष्यति । गायत्रीसारमात्रोऽपि वरं विप्रः सुयन्त्रितः ।।" (287) etc.

The word-form of Gāyatrī is not only limited to the *Gāyatrī-mantra* alone, but also includes all the letters (अक्षराणि च सर्वाणि) and the sevenfold speech (वाणी सप्तविधा तथा) in the form of the seven principal metres of the Vedas, and the seven notes of the gamut. Like Gāyatrī as the *Saptavidhā Vāṇī* (as mentioned in this *stuti* of the Padma-Purāṇa) Saras-

* Śloka numbers from 316 onward have been re-arranged according to the sense.

vatī has also been mentioned as *Sapta-svasā* (having seven sisters) in the Ṛgveda (6.61.10), and Sāyaṇa explains it as 'सप्त स्वसा गायत्र्यादीनि सप्त छन्दांसि'; and in the Brahma-Vaivarta-Purāṇa (BvP), Sarasvatī also has been spoken of as 'सर्वसंगीतसंधानतालकारणरूपिणी' (II. 1.34).

In the form of learning or *Vidyā* Gāyatrī has been identified here with all the *Stuti-śāstras* (treatises consisting of and dealing with divine praises), *Gāthās* (traditional songs or verses), *Bhāṣyas* (commentaries; cf. also 'व्याख्यास्वरूपा या देवी' said of Sarasvatī in BvP. II. 5. 16), and *Śāstras* (religious, philosophical and scientific treatises).

(2) In her anthropomorphic form Gāyatrī has been represented here as of the fairest colour, white like the moon. The exquisite beauty of the various parts of her body is described here in a very picturesque style.

According to the Padma-P. (V. 16) she was originally a *gopa-kanyā* (daughter of a cowherd). When Brahmā commenced his great *yajña* in Puṣkara, he sent for his wife Sāvitrī to join the ceremony, but when Sāvitrī delayed, Brahmā asked Indra to search for another wife so that the auspicious time fixed for the commencement of the *yajña* might not lapse. There-upon Indra brought a *gopa-kanyā* and married her to Brahmā with the *gandharva* ceremony. She thus became the Younger co-wife of Sāvitrī, hence she has been called here in this *stuti* as सावित्र्यवरजा (Younger sister of Sāvitrī). This *gopa-kanyā* was the Goddess Gāyatrī. Accompanied with her Brahmā commenced the *yajña*. During the ceremony Gāyatrī blessed the gods and goddesses, and on this occasion Rudra praised Gāyatrī with the above *stotra*.

The special characteristic of Gāyatrī's anthropomorphic form, as mentioned here, is her holding in her hand a *deer-horn* ('एणशृङ्गं करे गृह्य' 312 c). Else-

where also the Padma-Purāṇa mentions this characteristic—"मृगश्रृङ्गधरा बाला क्षौमवस्त्रावगुण्ठिता । पत्नीशालां तदा नीता ऋत्विग्भिर्वेदपारगैः ॥" (V. 16. 187), "पत्नीशालास्थिता गोपी एणश्रृङ्गा समेखला । क्षौमवस्त्रपरोधाना ध्यायन्ती परमं पदम् ॥" (V. 17. 134), etc.

In the iconographical representation Gāyatrī has been mentioned in this *Stuti* as seated on the left side of Brahmā, and Sāvitrī on his right side in all the temples of Brahmā (Śl. 327), but specially in Puṣkara as mentioned in Pd. P., V. 29. 81. Elsewhere also the Padma-P. refers to this fact when Sāvitrī says to Gāyatrī—"सर्वकार्ये त्वहं चास्य दक्षिणं पक्षमास्थिता । सव्यं त्वमास्थिता साध्वी पार्श्वे नारदपुष्करौ ॥ ब्रह्मस्थानानि चान्यानि स्थितान्यायतनानि च । उभे वै शोभमाने वै यावत्सृष्टिः प्रजापतेः ॥ भवत्या च मया चैव स्थातव्यं तु न संशयः ॥ पुष्करे ब्रह्मणः पार्श्वे वामं पक्षमुपाश्रिता । अनेन चोपदेशेन (v. l. गोपवेषेण) सुखं तिष्ठ मयान्विता ॥ (V. 29. 78-81). The Matsya-Purāṇa in its iconographical Chapter (Ān. 260), however says—'वामपार्श्वेऽस्य सावित्रीं दक्षिणे च सरस्वतीम् । अग्रे च ऋषयस्तद्वत् कार्याः पैतामहे पदे ॥ (Śl. 144-45). (108 places of Brahmā-worship are mentioned in the Padma-Purāṇa, V. 29. 132-159).

(3) In her cosmic form Gāyatrī has been mentioned here as *Viśva-rūpā* i. e. manifested in all the forms of the universe. She is the essence of every thing in the world, e. g. She is the beauty of the beautiful, the light of the luminaries. (Śl. 329).

Her pantheistic aspect is also clear here. She is Brahmāṇi, Lakṣmī and Umā, and also the Mother of all the gods. In the form of the earth she is the supporter of all the beings.

The worship of Gāyatrī destroys even the fear of death, and the man who recites this stotra is said to obtain all success—].

ANAND SWARUP GUPTA

ŚĀKHĀS OF THE YAJURVEDA IN THE PURĀṆAS

BY

GANGA SAGAR RAI

[निबन्धेऽस्मिन् प्रायेण पुराणोक्तानां शुक्लयजुर्वेदशाखानां विमर्शः कृतः। यजुर्वेदस्य शाखासंख्याविषये मतान्यनेकान्युपलभ्यन्ते। तेषां सम्यक् विवेचनमत्र प्रस्तुतम्। पुराणेषु समुपलब्धानां अन्यग्रंथेषु चापि निर्दिष्टानां काण्वमाध्यन्दिनादीनां प्रमुखानां शाखानां वर्णनं अन्यासामपि यत्र तत्र निर्दिष्टानां बौधेयावठ्यादिशाखानां वर्णनं प्रस्तुतम्। कासाञ्चिद् अन्यासामपि शाखानां निर्देशोऽत्र कृतः वर्तते।]

The Yajurveda is a collection of 'Mantras' meant for the sacrificial purposes. The word Yajus is defined by some as a *mantra* in verse having indefinite number of syllables.[1] Others hold that Yajus is what is composed in prose.[2] Others define it negatively and say that Yajus is that which is not ṚK and Sāman.[3] Hence it may be said that the Yajurveda is a mixture of prose-formulae and verses generally meant for sacrifice. The Yajurveda is a ritual literature and hence variations in it are more natural than in the other Vedas. Today we actually possess, not only in tradition, as in the case of other Saṁhitās, but in actual form, no less than six complete Saṁhitās of the Yajurveda.

Like the Ṛgveda, here too, in the case of the Śākhās of the Yajurveda authorities differ about the number of the schools of the Yajurveda. The Caraṇavyūha of Śaunaka[4] gives the number of the Yajurvedic schools as 86. On the other hand, the Muktikopaniṣat[5] mention 109 Śākhās of the Yajurveda.

1. अनियताक्षरावसानो यजुः।
2. गद्यात्मको यजुः।
3. शेषे यजुः। (Jaiminīya Sūtra, 2. 1. 36.)
4. यजुर्वेदस्य षडशीतिर्भेदा भवन्ति। (Part II, P. 31, chaukhamba ed.).
5. नवाधिकशतं शाखा यजुषो मारुतात्मज। (Muktikopaniṣad.)

The Atharvan Caraṇavyūha[6] is aware of 24 Śākhās. The Mahābhārata[7] narrates hundred and one Śākhās and it is confirmed by Divyāvadāna[8] and the Mahābhāṣya.[9] The Ahirbudhnya-Saṁhitā is of the same view.[10] The Vāyu-Purāṇa[11] gives the same number which is supported by the Brahmāṇḍa-Purāṇa.[12] The Kūrma-Purāṇa speaks of hundred Śākhās.[13] The Viṣṇu-Purāṇa differs and according to it the number of the Śākhās of the Yajur-Veda is 42.[14] The number 101 however is favoured by most of the authorities and it is confirmed also by the colophons occuring in some MSS of the Kāṭhaka-Saṁhitā.[15]

IMPORTANCE OF YAJURVEDA.

According to some of the Purāṇas, the Yajurveda is the earliest Veda and the remaining three Vedas sprang from it.[16] The large number of the Śākhās of the Yajurveda indicates the popularity and wide currency of this Veda. In this connection Prof. Weber is right when he remarks, "the Yajurveda to which now we turn, is distinguished above the other Vedas by the great number of different schools which belong to it."[17]

6. तत्र यजुर्वेदस्य चतुर्विंशतिर्भेदा भवन्ति । Atharvan Pariśiṣṭa, 49.
7. षट् पञ्चाशतमष्टौ च सप्तत्रिंशतमित्युत ।
   यस्मिन्शाखा यजुर्वेदे सोऽहमाध्वर्यवे स्मृतः ॥ ,ānti-Parvan, 353.33.
8. इतीयं ब्राह्मणाध्वर्यूणां शाखा । एकविंशत्यध्वर्यवो भूत्वा एकोत्तरं शतधा भिन्नम् । Avadāna, XXXIII, (Cowel & Neil's ed.).
9. एकशतमध्वर्युशाखाः । Mahābhāṣya.
10. शतं चैका च शाखाः स्युर्यजुषामेकवर्त्मनाम् ॥ XII. 9.
11. इत्येते वाजिनः प्रोक्ता दश पञ्च च संस्मृताः ।
    शतमेकाधिकं कृत्स्नं यजुषां वै विकल्पकाः ॥ Vāyu-P., 61. 26.
12. शतमेकाधिकं ज्ञेयं यजुषां ये विकल्पकाः ॥ Brahmāṇḍa-P., I. 35.30
13. शाखानां तु शतेनैव यजुर्वेदमथाकरोत् ॥ Kūrma-P., I, 52.19
14. Viṣṇu-Purāṇa, III. 5. 1 ; III. 5. 29.
15. इत्येकोत्तरशतशाखाऽध्वर्युप्रभेदभिन्ने श्रीमद्यजुर्वेदे Quoted from Kāṭhaka-Saṃkalana, Intro. p. 3.
16. एक आसीद्यजुर्वेदस्तं चतुर्धा व्यकल्पयत् ।
    चातुर्होत्रमभूत्तस्मिस्तेन यज्ञमथाकरोत् ॥ Viṣṇu-Purāṇa, III. 4. 11 ; Br. P., 1. 34. 17 ; Vāyu–P., 60. 17, Kūrma-Purāṇa, I. 52. 16.
17. Weber, Lecturers on the History of Indian Lit., P. 35

The Yajurveda is divided into two divisions—the White or *Śukla* Yajurveda and the Black or *Kṛṣṇa* Yajurveda. The number of the Śākhās of the Śukla Yajurveda is less than that of the Kṛṣṇa. For the sake of convenience we take first the Śākhās of the Śukla Yajurveda.

(A) Śākhās of the Śukla Yajurveda.

"The Chief difference between the Saṁhitās of the 'Black' and the 'White' Yajurveda lies in the fact that the *Vājasaneyi Saṁhitā* contains only the Mantras, i. e. the prayers and sacrificial formulae which the priest has to utter, while the Saṁhitās of the Balck Yajurveda, besides the Mantras, contain a presentation of the sacrificial rites belonging to them as well as discussions on the same".[18] This Veda was taught to Yājñavalkya by Sūrya or God Sun. According to the Purāṇas, Yājñavalkya was a student of Vaiśampāyana. Once Vaiśampāyana was charged of killing a *Brāhmaṇa* (*brahmahatyā*). He said to his students to perform *Vrata* so that he may be free from this sin. Yājñavalkya out of reverence to his teacher, seeing his friends unable to perform such *Vrata* requested his teacher to entrust this duty only on his shoulders. In this connection he also expressed the incapacity of his other friends to perform such *Vrata*. Hearing this from Yājñavalkya, Vaiśampāyana was enraged. He asked Yājñavalkya to return to him all the *Vidyās* taught by him. Yājñavalkya vomitted all the Yajus-s taught by Vaiśampāyana and then prayed to Lord Sūrya for new ones. God Sūrya, pleased by his prayers taught him new Yajus-s, the White Yajurveda.[19]

The White or Śukla Yajurveda has another designation as the 'Vājasaneyi Saṁhitā'. According to Sāyaṇa '*vāja*' means 'grain' (*anna*). The Ṛṣi who was liberal in grains was called Vājasani. The son of the sage Vājasani is Vājasaneya. He is

18. Winternitz., A History of Indian Lit., Vol. I., Part I., P. 149.

19. Viṣṇu-P., III. 5.2-26 ; Vāyu-P., 61. 12-22 ; Bhāg. XII. 626. -74 ; Brahmāṇḍa, I. 35. 18-26.

also called Yājñavalkya.[20] According to the Viṣṇu Purāṇa God Sun, while teaching the White Yajurveda to Yājñavalkya, took the form of a horse, so all those who learnt this Veda were called *Vājins*.[21] On the contrary, the Vāyu-Purāṇa narrates that Yājñavalkya himself took form of a horse and learnt the Yajurveda from the Sun.[22]

Thus, Yājñavalkya is the first propagator of this Veda. According to the Purāṇas he was a pupil of Vaiśampāyana and the son of Brahmarāta. In the Mahābhārata, Vaiśampāyana is said to be the *Mātula* (maternal uncle) of Yājñavalkya.[23] Yājñavalkya acted as an *adhvaryu*-priest in the Rājasūya-sacrifice of Yudhiṣṭhira.[24] He was present in the court of Yudhiṣṭhira.[25] He taught sacred knowledge to king Janaka, the Vaideha.[26] In the Purāṇas he is said to be the pupil of Hiraṇyanābha.[27] In the Viṣṇu-Purāṇa the name of Yājñavalkya's father is mentioned as Brahmarāta.[28] But in the Bhāg. Purāṇa the name appears as Devarāta (Bhāg. XII. 6.64).

According to the references in the Purāṇas Yājñavalkya is related to king Janaka of Mithilā (Brahmāṇḍa II. 32.3 & 16; 34.27. 45-68). The Mahābhārata also confirms this view. The

20. वाज इति अन्नस्य नामधेयम् । 'अन्नं' वै वाजः' इति श्रुतेः । वाजस्य सनिर्दानं यस्य महर्षेरस्ति सोऽयं वाजसनिः । तस्य पुत्रो वाजसनेयस्तस्य याज्ञवल्क्य इति नामधेयम् ।। (Sāyaṇa's Intro. to Kāṇva-Bhāṣya)

21. यजूंषि यैरधीतानि तानि विप्रैर्द्विजोत्तम ।
वाजिनस्ते समाख्याताः सूर्योऽप्यश्वोऽभूद्यतः ।। (Viṣṇu-P., III. 5. 28)

22. अश्वरूपाय मार्तण्डो याज्ञवल्क्याय धीमते । (Vāyu 61.21; Brahmāṇḍa, I. 35.25)
Pargiter thinks the version of Vāyu and Brahmāṇḍa Purāṇas is correct. He says "...and that the name Vājin arose because he was aśva-rūpa...but Vājin was misunderstood as a 'horse', and so he is styled Aśvarūpa (p. 323-324). Viṣ. misunderstanding, makes the Sun appear aśva-rūpa. Bhāg. copied. (P. 324 footnote 1.—Ancient Indian Historical Traditions).

23. Śāntiparvan 323.15.
24. Sabhāparvan, 33.35
25. Ibid. 4.12.
26. Śānti-Parvan, chs. 310-318.
27. Bhāg. IX. 12. 3-5; Viṣṇu 4.4.107.
28. Viṣṇu-Purāṇa, 3.5.2.

2

same is repeated in the Mahāvīra-carita of Bhavabhūti. The Bṛhadāraṇyaka-Upaniṣad (chs. III & IV) refers to the presence of Yājñavalkya in the sacrifice of Janaka. The dispute between Yājñavalkya and Śākalya at the sacrifice of Janaka is variously narrated in the Purāṇas (Br. II. 34. 32-67; Vāyu, Ch. 60). In the Yogi-Yājñavalkya (III) and Yājñavalkya-Smṛti (I-2) he is said to be staying in Mithilā (*Mithilāstha*). On the other hand, in the Skanda-Purāṇa he is associated with Saurāṣṭra.[29] As mentioned, according to the Mahābhārata he was present in the court and sacrifice of king Yudhiṣṭhira. Thus we may surmise that the major part of his life was connected with northern India. He may have also visited or temporarily resided in other parts of the country. This is also confirmed by the wide currency of this Veda in Northern India. According to Pargiter the Vājasaneya school was established in or by the time of Janamejaya III.[30]

Śākhās of the Śukla Yajurveda—The Śukla Yajurveda is said to have 15 Śākhās. But unfortunately the texts about the names of these Śākhās vary. Thus the Brahmāṇḍa-Purāṇa mentions the following schools of this Veda :—

याज्ञवल्क्यस्य शिष्यास्ते कण्वो बौधेय एव च ।
मध्यन्दिनस्तु सापत्यो वैधेयश्चाद्धबौद्धकौ ।
तापनीयाश्च वत्साश्च तथा जाबालकेवलौ ॥
आवटी च तथा पुण्ड्रो वैणोयः सपराशरः ।
इत्येते वाजिनः प्रोक्ताः दश पञ्च च सत्तमाः ॥ (I. 35. 28-29.)

In the Vāyu-Purāṇa the names are as follows :—

याज्ञवल्क्यस्य शिष्यास्ते कण्वबौधेयशालिनः ।
मध्यन्दिनश्च शापेयी विदग्धश्चाप्य उद्दलः ।
ताम्रायणश्च वात्स्यश्च तथा गालवशैशिरी ।
आटवी च तथा पर्णी वीरणी सपरायणः ।
इत्येते वाजिनः प्रोक्ता दश पञ्च च संस्मृताः ॥ (Vāyu,61.24—6.)

29. Skanda-Purāṇa, Nāgara-Khaṇḍa 174,55.
30. Janamejaya III was the son of Parīkṣita (Pargiter P. 328, 324.)

The Viṣṇu-Purāṇa, after narrating the quarrel between Yājñavalkya and Vaiśampāyana, says :

शाखाभेदास्तु तेषां वै दश पञ्च च वाजिनाम् ।
काण्वाद्याः सुमहाभाग याज्ञवल्क्याः प्रकीर्तिताः ॥ III. 5. 29.

In the Śrīmadbhāgavata, the Story of origin of the schools of the White Yajurveda is told and it puts its Śākhās as follows :

यजुर्भिरकरोच्छाखा दशपञ्च शतैर्विभुः ॥
जगृहुर्वाजसन्यस्ता काण्वमाध्यन्दिनादयः ॥ XII. 6. 74

In the Caraṇavyūha of Śaunaka the following 15 Śākhās are mentioned :—

जाबाला बौद्धायनाः काण्वा माध्यन्दिनेयाः शाफेयास्तापनीयाः कपोला पौण्डरवत्सा आवटिकाः परमावटिकाः पराशरा वैणेया वैधेया अद्धा बौधेयाश्चेति ।
P. 32

In the Atharvan Caraṇavyūha, Sāyaṇa's Introduction to the Kāṇvabhāṣya, Pratijñā-Pariśiṣṭa and Āryavidyā-Sudhākara also these name are noted with some variations. These differences are due to the fact that the writers of these texts were not directly concerned with the tradition of these Śākhās and in some cases it is possible that due to scribal mistakes these discripencies occurred.

When such discrepancies occur in the texts it is not easy to settle the correct names of these Śākhās. Pt. Bhagavad-datta gives the following fifteen names of the Śākhās of the white Yajurveda as generally acceptable :—

Jābāla, Baudheya, Kāṇva, Mādhyandina, Śāpeyi, Tāpanīya, Kapola, Pauṇḍra-Vatsa, Āvaṭika, Paramāvaṭika, Parāśara, Vaiṇeya, Vaidheya, Kātyāyana and Vaijavāpa.[31]

Now a brief description of these Śākhās is given here :—

(1) *The Jābāla Śākhā* :—In the Chāndogya-up. the story of a Jābāla is narrated in detail. There he is regarded as the

31. Vaidika Vāñmaya kā Itihāsa, p. 266.

student of Hāridrumata Gautama.[32] In the Bṛhadāraṇyaka[33] a Jābālāyan is said to be the pupil of Mādhyandināyana. According to the Mahābhārata a Jābāla was one of the *Brahmavādin*-sons of Viśvāmitra.[34] The Matsya-Purāṇa mentions a Jābāla.[35] A Jābāli Ṛṣi is mentioned in the Vāmana-Purāṇa. This Ṛṣi is regarded here as son of Ṛṣi Ṛtadhvaja.[36] Pāṇini's acquaintance with this Śākhā may be inferred from his mention of this name.[37] No Saṁhitā or Brāhmaṇa of this Śākhā is available. Only a Jābālopaniṣad is available, but it is uncertain whether it originally belonged to the Y. V. or Atharvaveda. A Jābāla-Darśanopaniṣad belongs to the Sāmaveda.[38] In the epics Jābāla is a gotra name.[39]

(2) *The Baudheya Śākhā* :—The other variations of this name are Baudhāyana, Gaudheya, Gaudhāyana and Audheya. Nothing of this Śākhā has come down to us.[39a] No reference to this name is traced. In the Mahābhārata a Bodhi Piṅgala appears as Adhvaryu-priest of King Janamejaya.[40] But it is uncertain whether he is identical with the founder of this Śākhā.

(3) *The Kāṇva Śākhā* :—This Śākhā has preserved both its Saṁhitā and the Brāhmaṇa. It is one of the pronounced schools of the White Yajurveda. According to the Mahārṇava, the Kāṇva-Śākhā is first among the schools of the White Yajurveda.[41] In the Viṣṇu[42] and the Bhāgavata[43] Purāṇas also it is referred to as the first Śākhā. It is very difficult to identify Kaṇva, the founder of this Śākhā among the various Kaṇvas of the

32. Chāndogya-up., IV. 4. 15.
33. Bṛhadāraṇyaka-up., IV. 6.
34. Anuśāsana-parva, 4. 55.
35. Matsya-P., 198. 4.
36. Vāmana-P., 63. 38 ff.
37. Pāṇini, VI. 3. 38.
38. Kalyāṇa (Upanisadāṅka), p. 709.
39. Pargiter, Ancient Indian Historical Tradition p. 237.
39a. Max Müller, History of Ancient Sanskrit Literature, p. 191.
40. Ādiparva, 53. 6.
41. ऋषिणा याज्ञवल्क्येन सर्वदेशेषु विस्तृता । वाजसनेयवेदस्य प्रथमा काण्वसंज्ञका ।
42. काण्वाद्यास्तुमहाभाग याज्ञवल्क्यप्रवर्तिताः ।। Viṣṇu, III. 5. 29 ed.
43. जगृहुर्वाजसन्यस्ता काण्वमाध्यन्दिनादयः ।। Bhāg., XII. 6. 74 ed.

Purāṇas. In some places he is said to be a son of Apratiratha and father of Medhātithi[43a]; Śakuntalā was brought up in his Āśrama.[44] He is also said to be a sage and contemporary of Kṛṣṇa with whom he went to Mithilā. He was invited by king Yudhisthira to his *Rājasūya*. He left Dvārakā for Piṇḍāraka.[45] In other Purāṇas he is called an Angirasa and Mantrakṛt. Here his studentship of Yājñavalkya is confirmed.[46] At some places he is said to be the son of Ajamīḍhā.[47] According to the Purāṇas the members of the family of the Brāhmaṇas originated from Kaṇva were called Kāṇvāyanas.[48] According to the Mahābhārata Kaṇva was a brāhmaṇa of Kaśyapa-gotra. His hermitage was on the bank of river Mālinī.[49] He brought up Śakuntalā and married her to Duśyanta.[50] From these references it may be concluded that Kaṇva was a famous personality of his age. Pāṇini is also acquainted with Kaṇva.[51]

The Saṁhitā and the Brāhmaṇa of the Kāṇvas are now available. The Kāṇva-Saṁhitā contains 40 *Adhyāyas*, 328 *Anuvākas* and 2086 verses.[52]. The Mādhyandina-Saṁhita contains 1975 verses. Thus, the Kāṇva Saṁhitā has 111 verses more than the Mādhyandina-Saṁhitā. The Brāhmaṇa of the Kāṇvas as well as of the Mādhyandinas is called the 'Satapatha-Brāhmaṇa'. But there is some minor differences between the two Brāhmaṇas. In the Kāṇva-Śatapatha, there are 17 Kāṇḍas, 104 Adhyāyas and 6806 Kaṇḍikās. The subject-matter of both the Brāhmaṇas is same but the order is different.[53] The Kalpasūtra of Kātyāyana

43a. For detail, see Pargiter, Ancient Indian Historical Tradition pp. 225-226.
44. Bh g. IX. 20. 6-12. 18; Viṣnu. 4. 19. 5-6.
45. Bhāg. X. 86. 18; XI. 1. 12; X. 74. 7.
46. Brahmāṇḍa-P. 35. 28; Vayu, 61. 24.
47. Matsya, 49. 46.
48. Viṣṇu. IV. 19. 7.
49. I. 70 21-28.
50. Ibid, I. 73, 74.
51. कण्वादिभ्यो गोत्रे । Pāṇini, IV. 2. III.
52. For details see Kānva-Saṁhitā, Ed. by Satavalekar, Aundha, 1943.
53. For details see Kāṇva-Śatapatha, Ed. by Dr. W. Caland, Introduction.

is prescribed for the followers of these Śākhās. According to Mahādeva, the commentator of the Hiraṇaya-keśi-sūtra, Kātyāyana-sūtra was prescribed for both the schools.[54] The school of the Kāṇvas was especially related to Pāñcarātra-Āgama. In the Jayākhya-Saṁhitā (a text of the Pañcarātrins) the five main followers of the Pañcarātra are said to be the followers of the Kāṇva-śākhā.[55] From this statement a relation between the two is clear.[56]

(4) *The Mādhyandina Śākhā* :—The Saṁhitā and the Brāhmaṇa of this Veda are now in wide currency. At the present, the followers of this Śākhā are found in almost every part of Northern India. The name of this Śākhā as usual is derived from the Ṛṣi Madhyandina. No personal account of this Ṛṣi is found in the Purāṇas. Only he is said as the pupil of Yājñavalkya. Pāṇini has referred to this name.[57] In the Saṁhitā of the Mādhyandinas, there are 40 Adhyāyas, 303 Anuvākas and 1975 verses. The Brāhmaṇa of the Śākhā is called the Mādhyandina-Śatapatha. It has 14 Kāṇḍas, 100 Adhyāyas, 64 Prapāṭhakas, 438 Brāhmaṇas and 7624 Kaṇḍikās. The rules laid down by Kātyāyana Sūtra are observed in the Śākhā of the Mādhyandinas. Pargiter has placed the founder of this Śākhā in the time of Aśvamedhadatta.[58]

(5) *The Śāpeyi Sākhā* :—Other variations of this name are Śāpeya, Śāpīyas and Sāpheyas. Pāṇini was aware of this name.[59] In the commentary on the Kātyāyana-Prātiśākhya the name of Śābīya Śākhā is twice referred to.[60] It is probāble that the Śābīya-Śākhā of the commentator is the Śāpīya-Śākhā. Nothing of this Śākhā is known. The Purāṇas are silent about this Ṛṣi.

54. आश्वलायनीयं कात्यायनीयं च सूत्रं भिन्नाध्ययनयोर्द्वयोर्द्वयोः शाखयोरेकमेव, —Mahādeva's Com. on Hiraṇyakeśin Sūtra, beginning.

55. इमे च पञ्च गोत्रस्था मुख्याः काण्वीमुपाश्रिताः । पाञ्चरात्रतन्त्रीयं सर्वेऽस्मिन्मम-कर्मणि—gayākhya Saṁhitā, I. 116.

56. Cf. B. D. Upādhyāya, 'Bhāgavata-Saṁpradaya' pp. 112-113.

57. पृषदंश भल्लकीय रथन्तर मध्यन्दिन । Uṣṭādigaṇa.

58. Ancient Indian Historical Tradition, p. 331.

59. शौनक वाजसनेय शार्ङ्गरव शापेय —Śaunakādi-Gaṇa

60. Ananta Bhaṭṭa's com. on Kātyāyana-Pr. 3. 43; 3. 47.

(6) *The Tāpanīya Śākhā* :—This Śākhā also, like many others, exists only in references. No literature of this Śākhā is preserved. The other variations of this name are Tāpāyanīya, Tāpāyana and Sthāpanīya.

(7) *The Kapola Śākhā* :—This Śākhā has been totally lost. Even references to this school are not found. The variations of this name are Kevala, Kapola and Kalāpa.

(8) *The Pauṇḍravatsa Śākhā* :—The two other variations of this name are Vatsa and Vātsya. According to the Mahābhārata, Pauṇḍra is the name of a country which was captured by Kṛṣṇa.[61] It may be probable that Vatsa, being the resident of Pauṇḍra country was called Pauṇḍravatsa. In the Tāṇḍya-Mahābrāhmaṇa a quarrel between Vatsa ond Medhātithi is narrated.[62] Here both Vatsa and Medhātithi are called Kāṇvas. In the Mahābhārata a Vatsa is said to be present in the sacrifice of Janamejaya. In the Kātyāyana Śrauta Sūtra a Vatsa is mentioned. No literature of this Śākhā is known.

(9) *The Āvaṭī Śākhā* :—This Śākhā is also called as Āvaṭika. The name Āṭavī occuring in the Vāyu-Purāṇa and Brahmāṇḍa Purāṇa a is variation of Āvaṭī. No literature of this Śākhā is available. Pāṇini seems aware of this school. He has mentioned the name of Āvaṭī.[63]

(10) *The Paramāvaṭika Śākhā* :—From the name of this Śākhā it appears that it was closely related to Āvaṭī or Āvaṭika Śākhā and the difference between the two was minor. The version of the Vāyu-Purāṇa is Parṇī. Nothing is known of this Śākhā.

(11) *Parāśara-Śākhā* :—The ancient textual tradition accepts Parāśara as the founder of a Śākhā of the white Yajurveda. Pāṇini repeatedly mentions him.[64] Whether Pāṇini intended to mean this Parāśara or some one else is not certain. The Mahābhārata and the Purāṇas variously refer to Parāśara. A Parāśara

61. Droṇaparva, 11. 15.
62. Tāṇḍya-Mahābrāhmaṇa, 14. 6. 6.
63. आवट्याच्च Pāṇini, IV. I. 57.
64. See, Gargādi-Gaṇa, and Kṛśāśvādi-Gaṇa.

is said to be the father of Veda-vyāsa. The Dharma Sūtra of Parāśara is available.

(12) *The Vaiṇeya-Śākhā* :—The other Variations of this name are Vainateya, Vīraṇī and Vaiṇoya. Nothing is known about this Śākhā.

(13) *The Vaidheya Śākhā* :—This Śākhā is also completely unknown.

(14) *The Kātyāyana-Śākhā* :—The variant form of this name is Kaunteya, which is a corrupt form of this name. In the Purāṇic list of the Śākhās of the White Yajurveda this name does not occur. In the Caraṇavyūhas also this name is absent. According to Max-Müller this Śākhā was of later origin. The Śrauta and the Gṛhya Sūtras of Kātyāyana are available. From the existence of the Kātyāyana Prātiśākhya it may be inferred that originally this Śākhā had its own Saṁhitā for which the Prātiśākhya was written. Whether the Sūtra-writer Kātyāyana and Kātyāyana, the grammarian are identical is not known. A Kātyāyana Ṛṣi is mentioned in the Mahābhārata.[65]

(15) *The Vaijavāpa Śākhā* :—Variations of this name are Vaijaka, Vaijapa and Vaijava. A Gṛhya Sūtra of this Śākhā is pnblished.[66]

As all the texts do not give the same names so many names are not included in these 15 above-mentioned names. Some other names mentioned in the Purāṇas are as follows :

(1) *Audheya or Addha Śākhā* :— According to the Brahmāṇḍa Purāṇa Addha is a Śākhā of the White Yajurveda. The Vāyu-Purāṇa has some different reading and it reads as Vidagdha. Somewhere Udheya is also mentioned as the name of a Śākhā. Nothing is known about this Śākhā.

65. Sabhāparvan 7. 19.

66. Published in the Fourth All-India Oriental Conference Proceedings, Vol. II. pp. 59-67

(2) *The Uddala Śākhā* :—The Vāyu-Purāṇa refers to an Uddala Śākhā. The name may be a variant of Addha or Audheya. Nothing has survived of this Śākhā.

(3) *The Gālava Śākhā* :—According to Sāyaṇa and the Vāyu Purāṇa a Gālava Śākhā belongs to the White Yajurveda. No literature of this Śākhā is available. In the Purāṇas we meet with Gālava several times. But whether this Gālava and the Sākhākāra Gālava are same is not certain.

(4) *The Gaudheya Śākhā* :—In the Samskāra-Gaṇapati this name is mentioned.

(5) *The Puṇḍra-Śākhā* :—According to the Brahmāṇḍa-Purāṇa this Śākhā is different from the Vatsa-Śākhā.

(6) *The Śāpatya Śākhā* :—In the Brahmāṇḍa Purāṇa this name occurs.

This is the list of the Śākhās of the White Yajurveda. As already remarked,it is possible that various names of this list may be the corrupt forms of the other names of the Śākhās of the Yajurveda. But at present we have no definite data to trace their origin.

3

सुप्रभातम्

ब्राह्मे मुहूर्ते प्रथमं विबुध्येदनुस्मरेद् देववरान् महर्षीन् ।
प्राभातिकं मङ्गलमेव वाच्यं यदुक्तवान् देवपतिस्त्रिनेत्रः ॥ २० ॥

ब्रह्मा मुरारिस्त्रिपुरान्तकारी
भानुः शशी भूमिसुतो बुधश्च ।
गुरुश्च शुक्रः सह भानुजेन
कुर्वन्तु सर्वे मम सुप्रभातम् ॥ २३ ॥

भृगुर्वशिष्ठः क्रतुरङ्गिराश्च
मुनिः पुलस्त्यः पुलहः सगौतमः ।
रैभ्यो मरीचिश्च्यवनो रिभुश्च
कुर्वन्तु सर्वे मम सुप्रभातम् ॥ २४ ॥

सनत्कुमारः सनकः सनन्दनः
सनातनोऽथासुरिपिङ्गलौ च ।
सप्त स्वराः सप्त रसातलाश्च
कुर्वन्तु सर्वे मम सुप्रभातम् ॥ २५ ॥

पृथ्वी सगन्धा सरसास्तथापः
सस्पर्शवायुर्ज्वलनः सुतेजाः ।
नभः सशब्दं महता सहैव
यच्छन्तु सर्वे मम सुप्रभातम् ॥ २६ ॥

सप्तार्णवा सप्त कुलाचलाश्च
सप्तर्षयो द्वीपवराश्च सप्त ।
भूरादयः सप्त तथैव लोकाः
यच्छन्तु सर्वे मम सुप्रभातम् ॥ २७ ॥

इत्थं प्रभाते परमं पवित्रं पठेत्स्मरेद्वा शृणुयाच्च भक्त्या ।
दुःस्वप्ननाशोऽनघ सुप्रभातं भवेच्च सत्यं भगवत्प्रसादात् ॥ २८ ॥

(वामनपु०, वेंकटेश्वर०, अ० १४)

THE KATHĀ LITERATURE AND THE PURĀṆAS

By
LUDWIK STERNBACH

[संस्कृतकथाग्रन्थानां गद्यभागेष्वन्तराऽन्तरा बहवो नीतिश्लोका उप-देशात्मकाः श्लोकाश्च सुभाषितरूपेणोपलभ्यन्ते । पुराणेषु चापि तादृशाः सुभाषितश्लोकाः तत्र तत्र प्राप्यन्ते । कथाग्रन्थेषु मध्ये तावत् क्षेमेन्द्रस्य बृहत्कथामञ्जरी, सोमदेवस्य कथासरित्सागरः, पञ्चतन्त्रं, हितोपदेशः, शुकसप्ततिः, विक्रमचरितं, वेतालपञ्चविंशतिका चेति प्रसिद्धा ग्रन्था वर्त्तन्ते । वेतालपञ्चविंशतिका च षट्सु पाठेषु प्राप्यते, तद्यथा — (१) पद्यात्मिका बृहत्कथामञ्जरीस्था (लम्बक ९, गुच्छ २. १९-१२२१) (२) पद्यात्मिका कथासरित्सागरस्था (लम्बक १२, तरङ्ग ७५-९९), (३) पद्यात्मिका भविष्यपुराणस्था (प्रतिसर्ग-द्वितीयखण्डे), (४) गद्यप्राया जम्भलदत्तकृता, (५) गद्यपद्यात्मिका शिवदासविरचिता (एषा च बृहत्कथामञ्जरीस्थायाः कथाया गद्ये रूपान्तरमात्रम्), (६) गद्य-पद्यात्मिका वल्लभदेवविरचिता च (सा च नैतावता कालेन सम्पादिता, शिवदासकृतायाः कथायाश्च साररूपैवेयम्) । जम्भलदत्तस्य वेतालपञ्च-विंशतिकायाश्च नेपालीपाठो नेवारीपाठश्चापि विद्यते ।

अस्मिन् निबन्धे निबन्धकारमहोदयेन एतावतीं कथासामग्रीं समीक्ष्य वेतालपञ्चविंशतिकायाः पूर्वोक्तानां सर्वेषामेवोपलब्धपाठानां तुलनात्मिका तालिकाऽपि प्रदत्ता । पुराणेषु कथाग्रन्थेषु च १६२ सुभाषितश्लोकाः समानाः प्रायेण समाना वा वर्त्तन्ते, केषुचित् श्लोकेषु पुनः भावसाम्यमेव विद्यते । अत्र एतादृशानां सर्वेषामेव श्लोकानां तुलनात्मकमेकम् अध्ययनमपि विस्तरेण प्रस्तुतम् । अस्मिन् अध्ययने पुराणस्थानां सुभा-षितश्लोकानां पञ्चतन्त्र-हितोपदेश-विक्रमचरित-वेतालपञ्चविंशतिका-शुक-सप्ततिकथानां सुभाषितश्लोकैः सह स्थलनिर्देशसहिता तुलना प्रदर्शिता । अध्ययनमिदं निबन्धस्यास्य अनुबन्धरूपेण प्रस्तुतम् । अस्यानुबन्धस्य त्रयो भागा अत्र विद्यन्ते—प्रथमे तादृशा सुभाषितश्लोका वर्त्तन्ते ये एकस्मिन् पुराणे न्यूनतमत्वेन एकस्मिन् कथाग्रन्थे च समानाः विद्यन्ते, द्वितीये तादृशाः श्लोकाः प्रदीयन्ते येषु एकस्मिन् कथाग्रन्थे च भावसाम्यं वर्तते, तृतीये च भागे तादृशाः श्लोकाः प्रस्तुता ये एकस्मिन् कथाग्रन्थे पुराण-श्लोकत्वेनोद्धृताः सन्ति परं ते कस्मिन्नपि पुराणग्रन्थे नोपलभ्यन्ते ।]

1. The Sanskrit *Kathā* literature is usually written in prose with mingled sententious stanzas, gnomic verses, maxims, aphorisms which are not always demanded even by the narrative; however, they are meant to embellish the tale and often to impress the reader and to conduct or to convey in few words the gist of the moral of the tale told. The tales are purposely constructed as a frame for Subhāṣita-saṁgraha-s in which the authors included as many similar sententious stanzas as they knew and thought that the reader of the tales might like. These sententious stanzas in metrical form, gnomic verses, maxims, aphorisms and adages form an integral part of the tale literature. Each of the *kathā* works usually contains different sententious stanzas and even various versions of the same *kathā* work often contain different sententious stanzas. Frequently the same sententious stanzas were included in different *kathā* works; they were either borrowed from another *kathā* work, e. g. the Hitopadeśa from the Pañcatantra, or independently from the same primary source of Sanskrit literature, or from the floating mass of oral tradition and wisdom of the day.

Similarly the Purāṇa-s in which many sententious stanzas are preserved, with the exception of the Bhaviṣya-purāṇa, which contains in abridged form one of the *kathā* works, viz. the whole Vetālapañcaviṁśatikā, contain some sententious stanzas which were probably borrowed independently from the same primary source, or from the floating mass of oral tradition and wisdom, as was the case with *kathā* works. As far as sententious stanzas in the Purāṇa-s are concerned, only the Bṛhaspati-saṁhitā of the Garuḍa-purāṇa is a complete work in itself; it is a collection of maxims, a Subhāṣita-saṁgraha, while the other Purāṇas contain only mingled in the narrative sententious stanzas. The Bṛhaspati-saṁhitā of the Garuḍa-purāṇa is identical with one text of a Cāṇakya's collection of maxims, viz. the Cāṇakya-rāja-nīti-śāstra version.[1]

1. See L. Sternbach, 'The Cāṇakya-rāja-nīti-śāstra and the Bṛhaspati-Saṁhitā of the Garuḍa-purāṇa' in the *Annals of the Bhandarkar Or. Res. Institute*, ABORI XXXVII, pp. 58-110 and 'Cāṇakya's Aphorisms in Purāṇas' in *Purāṇa* VI., 1, pp. 113-146.

2. The connection between the Bhaviṣya-purāṇa and one of the important *kathā* works, i. e. the Vetālapañcaviṁśatikā is clear, since one of its six versions is found in the Pratisarga, dvitīyakhaṇḍa of the Bhaviṣya-purāṇa.

The Vetālapañcaviṁśatikā is known to exist in six versions: in Kṣemendra's Bṛhatkathāmañjarī, in Somadeva's Kathāsaritsāgara, Jambhaladatta's, Śivadāsa's, Vallabhadeva's and Bhaviṣya-purāṇa's.

Daṇḍin, Subandhu and Bāṇa mentioned that there existed in the sixth century A. D. a work containing a collection of stories, the Bṛhatkathā of Guṇāḍhya, written in Paiśācī. It contained *inter alia* the Pañcatantra, the Kathāsaritsāgara, and the Vetālapañcaviṁśatikā. This work, as many other literary works in India, was lost; however, parts of it were preserved in two recensions; the Kaśmīrian and the Nepālese. As far as the Kaśmīrian recension is concerned, parts of the Bṛhatkathā were translated, or summarized, by two well-known Kāśmīrian poets; they were Kṣemendra and Somadeva. Both probably worked independently: Kṣemendra made an abridgment of the Bṛhatkathā in his versified Bṛhatkathāmañjarī, while Somadeva, few years later, extracted from the Bṛhatkathā a number of fairy tales and immortalized them in his versified Kathāsaritsāgara.

As far the Nepālese recension is concerned, it was preserved by Buddhasvāmin in his versified Bṛhatkathā-Śloka-saṁgraha; it is incomplete but is more original than the Kaśmīrian recension and, therefore, seems often to be quite another work.

A. The two texts of the Kaśmīrian recension of the Bṛhatkathā of Guṇāḍhya contain the Vetālapañcaviṁśatikā in its earlier form, viz. Kṣemendra's Bṛhatkathāmañjarī in the ninth *lambaka* (*guccha* 2. 19-1221) and Somadeva's Kathāsaritsāgara in the twelfth *lambaka* (*taraṅga-s* 75 to 99). The Bṛhatkathāmañjarī was probably written by Kṣemendra about 1037 A. D. and the Kathāsaritsāgara by Somadeva some thirty years later (between 1063 and 1081 A. D.). Both versions are versified.

B. Another version, almost entirely written in prose, is the Jambhaladatta's version. It contained only nineteen verses, none

of which is found in any Sanskrit literary works; these verses were probably composed by Jambhaladatta himself. The Jambhaladatta's version could not have been written later than the sixteenth century and it is possible that it was written in the fourteenth century.

C. A fourth version is the Śivadāsa's version which was written partly in prose and partly in verse. It contains a large addition of verses, for the greatest part composed in *kāvya* style; these verses are mainly aphorisms, but some of them are also narrative verses. The Śivadāsa version is merely a recast in prose of Kṣemendra's version. One of the MSS of the Śivadāsa version, viz. the Hu[1] MS[2], is dated Saṁvat 1544 (1487 A. D.), therefore this version could not have been composed later than the fifteenth century A.D.

D. A fifth version, the Vallabhadeva's version, which was never edited yet, can be considered as an abridged text of the Śivadāsa version. It is written in prose and in verse and frequently omits some verses though, on the other hand, occasionally offers verses peculiar to it. The Vetāla is called in this version in the Hindī form: *vaitāla*. It begins similarly as the Śivadāsa version; its text is generally poor and ungrammatical and is often mixed with vernacular forms. The last story, the twenty-fourth, contains a new tale, viz. of Solomon and the two women. Undoubtedly, it was composed later than the Śivadāsa version.

E. To these five known versions of the Vetālapañcaviṁśatikā, a sixth version should be added; it is one which is found in the Pratisarga, dvitīyakhaṇḍa of the Bhaviṣya-purāṇa. The Bhaviṣya-purāṇa is of late date. The Pratisarga-parvan, though nominally mentioned in the Bhaviṣya-purāṇa (I. 2, 2-3) is practically a new work; it mentions even the British rule in India and names Calcutta and the Parliament. However, the Nāradīya-purāṇa (I. 100, 10) mentioned that the Pratisaga-parvan, known to it, contained various legends (नानाख्यानसमन्वित). The

2. Die Vetālapañcaviṁśatikā des Śivadāsa nach einer Handschrift von 1487. *Berichte über die Verhandlugen der königl. Sächsischen Gesellschaft der Wissenschaften, Philol.-hist. Klasse*, 66 Bd., I Heft, 1914.

Pratisarga-parvan contains a number of mythical stories. It is not known when the Vetālapañcaviṁśatikā was included in the Bhaviṣya-purāṇa; it is probably a quite recent abbreviation in verse of the very popular Vetālapañcaviṁśatikā stories.

F. The style and the language of the six versions of the Vetālapañcaviṁśatikā are quite different. Kṣemendra's, Somadeva's and Bhaviṣya-purāṇa's versions were written entirely in verse. Jambhaladatta's version was written almost entirely in prose. Śivadāsa's and Vallabahadeva's versions were a combination of prose and verse.

Although the two versified versions, Kṣemendra's and Somadeva's, were older than the Jambhaladatta's and Śivadāsa's versions, the Śivadāsa version preserved probably the original form of the Vetālapañcaviṁśatikā; in this form the main Sanskrit *kathā*-works were generally written. A combination of prose and verse, with verses of mostly didactic nature, occurs in the Pañcatantra, the Hitopadeśa, the Śukasaptati, the Vikramacarita, etc. and that was probably the basic form of all *kathā*-works.

The last sentence of the Hu[1] MS, which belongs to the Śivadāsa version, states clearly that Śivadāsa prepared a text written in prose and in verse from a text written wholly in verse; therefore we find also in the Śivadāsa version, among the text written in prose, many remains of text written in verse. Śivadāsa probably used as the basis for his text the Bṛhatkathāmañjarī of Kṣemendra; this is also evident from the fact that four of the last five stanzas of the Śivadāsa version (viz. 25. 2, 3, 4 and 5) were borrowed verbatim from the Bṛhatkathāmañjarī of Kṣemendra (9.2, 1217 to 1222).

G. The six versions of the Vetālapañcaviṁśatikā contain the same material. The correspondence of the tales included in the Bhaviṣya-Purāṇa version and in other versions of the Vetālapañcaviṁśatikā is given in the following table; it does not contain the Vallabhadeva version, since this version was never edited before, but two additional texts of the Jambhaladatta version are added, viz. the Nepāli recension of the Jambhaladatta

version, based on one MS and the Newārī recension of the Jambhaladatta version, as described by H. Jörgensen in ZDMG 75. 213-36.

भविष्यपुराण	शिवदास	कथा-सरित्सागर	बृहत्कथा-मञ्जरी	जम्भलदत्त	नेपाली	नेवारी
	Introduction	Introduction	Introduction	Introduction	Introduction	Introduction
1	1	1	1	1	1	1
2	2	2	2	2	2	2
3	4	4	4	4	4	4
4	3	3	3	3	3	3
(5)	5	5	6	6	6	6
6	6	6	7	8	7	7
7	7	9	9	9	9	9
8	8	7	8	7	8	8
9	9	10	10	10	10	10
10	10	11	11	11	11	11
11	11	12	12		12	
12	12	13	13	12	13	12
13	13	14	14		15	23
14	14	15	15	13	14	13
15	15	16	16	24	24	24
16	16	17	17	14		14
17	17	18	18	15		15
18	18	19	19	16	16	16
19	19	20	20	17	17	17
20	20	21	21	18	18	18
21	21	22	22	19	19	19
	22	23	23	20	20	20
				(21)	(21)	(21)
				(22)	(22)	(22)
				(23)	(23)	(23)
			5	5	5	5
	23	8	24	25	25	25
	Conclusion	Conclusion	Conclusion	Conclusion	Conclusion	Conclusion

H. Since the Bhaviṣya-purāṇa's version of the Vetālapañcaviṁśatikā is written in verse, similarly as the Kṣemendra's and Somadeva's versions, we do not find any sententious stanzas in this version, while we find many in the Śivadāsa version; some of the latter occur also in the Purāṇa-s.

3. The primary aim of this study is to show which metrical stanzas in the *kathā*-works occur also in the Purāṇa-s. It is not intended to show in this study, with the exception mentioned above,[3] any particular connection between the Purāṇa-s and the *kathā*-works for the reasons explained,[4] but to list only the identical stanzas (although not always in the exactly the same wording) and the similar stanzas in these two quite different types of sources of Sanskrit literature. But here again an exception must be noted; it refers evidently to the Bṛhaspati-saṁhitā of the Garuḍa-purāṇa, since that Saṁhitā is a Subhāṣita-saṁgraha in itself and whenever so-called Cāṇakya's stanzas were utilized in *kathā*-works (and these stanzas were the main source for the *kāvya* portions of the *kathā*-literature) they also occur in the Bṛhaspati-saṁhitā of the Garuḍa-purāṇa. Therefore a great number of sententious stanzas identical in one of the *kathā*-works and the Purāṇa-s are found in the Bṛhatsaṁhitā of the Garuḍa-purāṇa and consequently in the Cāṇakya-rāja-nītī-śāstra version of collections of Cāṇakya's maxims.

4. The *kathā*-works dealt with in this study are the Pañcatantra, the Hitopadeśa, the Vikramacarita, the Vetālapañcaviṁśatikā and the Śukasaptati. With the exception of the Hitopadeśa, which is known to exist in one version only, and the Vetālapañcaviṁśatikā for which, for reasons of style, only the Śivadāsa version was taken into consideration, different versions of the other *kathā*-works were consulted.

As far as the Pañcatantra is concerned, the following versions were taken into consideration; the Tantrākhyāyika version (PT, PTem, PTu, PT_2)[5], the Southern version (PS, PD, PX)[6],

3. See paragraph 2 above.
4. See paragraph 1 above.
5. See abbreviations in paragraph 6.

the Nepālese version (PN)[5], the *textus ornatior* (PP)[5] and the *textus simplicior* (Pts, PtsK, PM, PPY)[5], branch of the Tantrākhyāyika version, and F. Edgerton's "reconstructed" text of the Pañcatantra (PRE)[5] were consulted.[6]

For the Vikramacarita the Southern, the Metrical, the Brief and the Jainistic recensions (VCsr, VCmr, VCbr, VCjr)[5] were consulted and for the Śukasaptati the *teatus ornatior* (Śto)[5] and the *textus simplicior* (Śts, ŚtsA, ŚtsM)[5] as published by R. Schmidt were consulted.

5. The results of this study are contained in the annex which is divided into three parts. The first contains identical or almost identical stanzaa in a Purāṇa and in at least one text of a *kathā*-work. The second part quotes stanzas which contain similar thoughts in a Purāṇa and in at least one text of a *kathā*-work. The third part contains stanzas which were in a *kathā*-work attributed to a Purāṇa but could not be identified as belonging to a particular Purāṇa text.

On the margin of the annex the appropriate Purāṇa-s and the place in which *kathā's* stanzas occur in the appropriate Purāṇa are mentioned ; then the *pratīka* of the Purāṇa-(or *kathā*-) stanza is quoted ; finally the annex contains up to five references :

(अ) references to the *kathā*-stanza(s) which also occur(s) in the Purāṇa-text ;

(आ) references to primary sources which are the same, with, or similar to (तु०) the Purāṇa-or *kathā*-stanza ;

(इ) references to secondary sources which are the same with, or similar to (तु०) the Purāṇa- or *kathā*-stanza;

(ई) references to sources in "Greater India" in which the Purāṇa- or *kathā*-stanza also occur ; and

(उ) references to studies in which the particular stanza was dealt with.

6. See L. Sternbach, The *kāvya* Portions in the *kathā* Literature ; there the different versions of the Pañcatantra are discussed in greater detail.

6. The analysis of this annex shows that one hundred sixty-two different stanzas of the *kathā*-literature are found in the Purāṇa-s. The distribution of these stanzas are as follows: P(añcatantra) 28 stanzas ; P. and H(itopadeśa) 33 stanzas ; P. and Vet(ālapañcaviṁśatikā) 4 stanzas ; P. and Vi(kramacarita) 2 stanzas ; P and Śuk(asaptati) 3 stanzas ; P., H. and Vet. 2 stanzas ; P., H. and Vi. 4 stanzas ; P., H. and Śuk. 2 stanzas ; P., Vet. and Vi. 1 stanza; P., Vet. and Śuk. 1 stanza ; P. H., Vi. and Vet. 2 stanzas ; P., H., Vi. and Śuk. 3 stanzas ; P., H., Vi., Vet. and Śuk. 2 stanzas ; H. 38 stanzas ; H. and Vi. 2 stanzas ; H. and Vet. 2 stanzas ; H. and Śuk. 1 stanza ; H., Vet. and Śuk. 1 stanza ; Vet. 9 stanzas ; Vet. and Vi. 3 stanzas ; Vi. 3 stanzas ; Vi. and Śuk. 3 stanzas ; and Śuk. 3 stanzas.

The abbreviations used in the Annex are as follows :

ABayA — *Abhandlungen der Bayerischen Akademie der Wissenschaften*, Phil. Kl.

ABORI — *Annals of the Bhandarkar Oriental Research Institute.*.

AKM — *Abhandlungen für die Kunde des Morgenlandes.*

Alk — *Alaṁkārakaustubha of* Viśveśvara Paṇḍit. KM. 66.

Any — *Anyoktimuktāvalī.* KM. 88.

AOS — *American Oriental Society*

AP — *Alaṁkāramuktāvalī* by Parvatīya Śrī Viśveśvara Pāṇḍeya. Kāśi Skt. Series 54.

BhŚ — *Śatakatrayādi-sūbhāṣitasaṃgraha* Bhartṛhari. ed. by D. D. Kosambi, (Siṅghī Jaina Granthamālā 23). Bombay 1948.

BORI — Bhandarkar Oriental Research Institute, Poona.

BS — *The Budhabhūṣaṇa* of King Sambhu ed. by H. D. Velankar, BORI, 1928.

CKr — O. Kressler, 'Stimmen indicher Lebensklugheit', *Indica* 4, Leipzig, 1907.

CL(=CLr) — Laghucāṇakya version, reconstructed. (See Cr.)

CLṢ — CL ; *Ṣoḍaśa-Cāṇakya*, Bhāvanādāsa-kṛta-Hindī-vyākhyā-sahita, ed. by Śrīdhara Śiva Lāl, Jñāna-Sāgara Press, Bombay, Saṃvat 1932.

CM — *Cāṇkya*, Recension de cinq recueils de stances morales (Cāṇakya-nītiśataka, Cāṇakya-nītiśāstra, Laghu-cāṇakya-rāja-nītiśāstra, Vṛddha-cāṇakya-rāja-nītiśāstra, Cāṇakya-śloka), par E. Monseur, Paris, 1887.

CN(= CNı) — Cāṇakya-nītiśāstra version, reconstructed. (See Cr.)

CNB — CN ; *Bṛhat Cāṇakya-ślokaḥ*. Śrī Arjuna Mahārānaṅka dvāra Utkala Padyanubādita o prathamabāra prakāśīta...Utkal Press, Calcutta, 1919.

CNG — CN ; 'The Recension of Cāṇakya used by Galanos for his '*Ἐκδιαφορῶν ποιητῶν*', by G. M. Bolling in ***Studies in Honor of Maurice Bloomfield***, New Haven, 1920.

CNHU — CN ; MS H. 250 in Harvard University Library, Cambridge, Mass.

CNI I — CN ; MS 1518a (Eggeling 3990) in India Office Library, London.

CNI II — CN ; MS Keith 7204 (Tagore 40b) in India Office Library, London.

CNL — CN ; MS A. 447 in Universitätsbibliothek, Karl-Marx Universität, Leipzig.

CNM — CN ; ***Rājanītau Cāṇikyamūni-viracitam***, no place ; no date.

CNMN — CN ; ***Nītisāra*** Cāṇikyamūni-kṛtam (*sic!*). Allahabad, 1880.

CNN — CN ; E. Bartoli, 'Un secondo codice fiorentino inedito di Cāṇakya'. (See CLB, first part.)

CNP I — CN ; MS 17072-3 (A) in Université de Paris, Institut de Civilisation Indienne.

CNP II — CN ; MS 17072-1 (B) in Université de Paris, Institut de Civilisation Indienne.

CNPh — CN ; MS 1566 in University of Pennsylvania Library, Philadelphia, Pa.

CNPN	CN ;	MS Sanskrit 684 (Cabaton 684) in the Bibliothèque Nationale, Paris.
CNŚ	CN ;	*Cāṇakya-ślokaḥ*, ed. by Śrīrāmaśāstri Bhaṭṭācāryya, Ghose Press, Calcutta, 1319 (1912-3).
CNŚC	CN ;	*Cāṇakya-śloka-saṃgraha*, with a Hindi trans., pub. by Taraprasanna Mrityunjay, 1st ed., Calcutta, 1915.
CNŚK	CN ;	*Cāṇakya-śloka*, with trans. into Bengali. New Sanskrit Press, Calcutta, 1887.
CNŚL	CN ;	*Aṣṭottaraśata-Cāṇakya-ślokaḥ*, ed. by Anilcandra Datta with a Bengali trans., Lakṣmī Printing Works, Calcutta. 1322 (1915).
CNŚl	CN ;	*Cāṇakya-śloka-saṃgrahaḥ*, compiled and trans. into Hindi by Nārāyaṇacandra Caṭṭopādhyāya, Rudra Printing Press, Calcutta. 1918.
CNŚT	CN ;	*Cāṇkya śatakam*, with a Bengali trans. by Rājakumāra Cakravarttī Svarṇa Press, Dacca-Calcutta, 1319 (1912).
CnT		etc. See below.
CNT IV	CN ;	MS No. 5119, as quoted in CKr as TjD.
CNTC	CN ;	*Sa-ṭīka-Cāṇakya-śloka-śatakam*, ed. by Īśvaracandra Śarmā Śāstri, Calcutta, 1857 (1935).
CNW	CN ;	A. Weber, 'Über 100 Sprüche des Cāṇakya', *Monatsberichte der kön. Preuss. Akademie der Wissenschaften zu Berlin*, Berlin, 1865, pp. 400-31.

CnT — Note-book MSS. (Cf. Cr, p. xii.)

CnT I	CnT ;	MS No. 5031, as quoted in CKr as TjA.
CnT II	CnT ;	MS No. 5117, as quoted in CKr as TjB.
CnT III	CnT ;	MS No. 5118, as quoted in CKr as TjC.
CnT V	CnT ;	MS No. 5120, as quoted in CKr as TjE.
CnT VI	CnT ;	MS No. 5121, as quoted in CKr as TjF.
CnT VII	CnT ;	MS No. 5122, as quoted in CKr as TjG.

CPS — *Vṛddha-Cāṇakya*, Cāṇakya-praṇīta, ed. by Pt. Śrī Rāma Śāstri, Calcutta, 1777.

Cr — Cāṇakya-Nīti Text-Tradition (Cāṇakya-Nīti Śākhā-Sampradāya) in two volumes—vol. I, part 1 : the Vṛddha-Cāṇakya, *textus ornatior* (CVr), the Vṛddha-Cāṇakya, *textus simplicior* (Cvr), the Cāṇakya-nīti-śāstra (CNr), and the Cāṇakya-sāra-saṃgraha (CSr) versions ; vol. I, part 2 : the Laghu-Cāṇakya (CLr) and the Cāṇakya-rājanīti-śāstra (CSr) versions; vol. II : the Ur-text. Six versions of Cāṇakya's collections of maxims reconstructed and critically edited for the first time, with introductions and variants from original manuscripts, all available printed editions and other materials by Dr. Ludwik Sternbach. Vishveshvaranand Vedic Research Institute, Hoshiarpur (Pb., India), 1963. (Vishveshvaranand Indological Series, vols. 27, 28 and 29.)

CR(=CRr) — Cāṇakya-rāja-nīti-śāstra version, reconstructed. (See Cr.)

CRB — CR ; MS Sansk. fo. 15 in Bodleian Library, Oxford.

CRBh I — CR ; MS 347 of 1892-5 in BORI Collection.

CRBh II — CR ; MS 348 of 1892-5 in BORI Collection.

CRC — CR ; *Cāṇakya-rājanīti-Śāstram*, ed. by Pt. Īśvara Chandra Sastri, Calcutta, 1919. (Calcutta Oriental Series, No. 2.)

CRCa I — CR ; MS Add. 2525 in University Library, Cambridge.

CRCa II — CR ; MS Add. 1040 in University Library, Cambridge.

CRP — CR ; MS 1559 in Library of Pennsylvania University, Philadephia, Pa.

CRT	CR ; 'Cāṇakyarājanītiśāstram', ed. by Sunitikumar Pathak, Tibetan and Sanskrit, *Viśva-Bharati Annals*, vol. 8, Santiniketan, 1958.
CS(=CSr)	Cāṇakya-sāra-saṃgraha-version, reconstructed. (See Cr.)
CV(=CVr)	Vṛddha Cāṇakya, *textus ornatior* version reconstructed, (See Cr.)
Cv(=Cvr)	Vṛddha Cāṇakya, *textus simplicior* version, reconstructed. (See Cr.)
CvA	Cv ; *Rāja-nīti*, Cāṇakya-muni-viracita, Agra, 1920.
CvH	Cv ; MS H. 250 in Harvard University Library Cambridge, Mass.
CvI	Cv ; MS 2411 in India Office Library, London.
CvL I	Cv ; MS A. 445 in Universitätsbibliothek, Karl-Marx Universität, Leipzig.
CvL II	Cv ; MS A. 446 in Universitätsbibliothek, Karl-Marx Universität, Leipzig.
CvṢ	Cv ; *Ṣoḍaśa-Cāṇakya*. See CLṢ.
CvTb	Cv ; MS or. fo. 1037 in Universitätsbibliothek, Tübingen.
Daṁp	*Daṁpatīśikṣānāmaka*. Śrī Nīlaratnaśarmakartṛka, 1840.
DhN(P)	The Dhammanīti in *Ancient Proverbs and Maxims from Burmes Sources*; or *The Nīti Literature of Burma* by J. Gray, London, Trübner & Co., 1886. (Pāli)
GVS	L. Sternbach, *Gaṇikā-vṛtta-saṁgrahaḥ, or Texts on Courtezans in Classical Sanskrit*. Vishveshvaranand Indological Series, 4, Hoshiarpur, 1953.
H	*Hitopadeśa*. Also See American Oriental Series, 44. Annex I.
HC	*Hitopadeśa*, or salutary instruction in the original Sanskrit, ed. by H. T. Colebrooke, Serampore, 1804.
HH	*The Hitopadeśa in the Sanskrit language*, Library, East-India House, London, 1810.

HJ	*Hitopadeśa*, the Sanskrit text with a grammatical analysis alphabetically arranged by F. Johnson, 2nd ed., Hartford-London, 1864.
HK	*The Hitopadeśa of Nārāyaṇa*, ed. with a Sanskrit commentary and notes in English by M. R. Kale, 5th ed., Bombay, 1924.
HM	*The First Book of the Hitopadeśa* and *The Second, Third and Fourth Books of the Hitopadeśa*, Sanskrit text, ed. by Max Müller, London, 1865.
HN	Nārāyaṇa, *Hitopadeśa*, nach der nepalischen Handschrift N neu herausgegeben von Heinrich Blatt, Berlin, 1930.
HOS	Harvard Oriental Series, Cambridge, Mass.
HP	*Hitopadeśa*, by Nārāyaṇa, ed. by Peter Peterson, BSS 33, Bombay, 1887.
HS	*Hitopadesas*, id est *Institutio Salutaris*. Textum codd. mss. collatis recensuerunt, interpretationem latinam et annotationes criticas adiecerunt Augustus Guilelmus a Schlegel et Christianus Lassen. Pars. I: textum sanscritum tenens, 1829. Pars II: commentarium criticum tenens. Bonnae ad Rhenum, 1831, typis regiis. Prostat apud Eduardum, Weber, bibliopolam Bonnensem.
IIJ	*Indo-Iranian Journal*, 's-Gravenhage.
IS	*Indische Sprüche*, Sanskrit und Deutsch herausgegeben von O. Böhtlingk. Zweite vermehrte u. verbesserte Ausgabe, I-III, St. Petersburg, 1870-3.
JAOS	*Journal of the American Oriental Society*.
JS	*The Sūktimuktāvalī* of Bhagadatta Jalhaṇa, ed. by Embar Krishnamacharya, GOS 82, 1938. *Also* MS BORI 1424 of 1887-91, an anonymous Jaina *Subhāṣitāvalī*, dated Saṁvat 1673, as quoted in BhŚ.

JSAIL — L. Sternbach, *Juridical Studies in Ancient Indian Law.*
22. *The Hitopadeśa and the Smṛtis. History of the Young Wife and the Old Husband.* In P. K. Gode Commemoration Volume Poona, 1960, pp. 396-425.
24. *Cāṇakya's Aphorisms in the Hitopadeśa* (I-IV). AOS Reprint Series, 28.
30. *Mahābhārata Verses in Cāṇakya's Compendia.* In JAOS 83. 30-67.

KM — Kāvyamālā, published by NSP, Bombay.

KSG — *Kāvyasaṁgrahaḥ*, Pañcasaptati-saṁskṛta-kāvyātmakaḥ ed. by Jīvānanda Vidyāsāgara, 3rd ed., Calcutta, Sarasvatī Press, 1888.

KSH — *Kāvyasaṁgraha*, A Sanskrit anthology, being a collection of the best smaller poems in the Sanskrit language, by Dr. J. Haeberlin, Calcutta, 1847.

Kt — *Kathārṇava*, as quoted in IS.

LN(P) — The Lokanīti in *Ancient Proverbs and Maxims from Burmese Sources.* See DhN(P). Also in JASB 47, part I, Calcutta, 1878, pp. 239 sqq.

MK — *The Mādhavānala-kathā*, ed. by P. E. Pavolini, IX Congress of Orientalists, London, I, pp. 430-56. *Also* published by H. Schöhl, Halle c.d. S. 1914.

NKy(B) — *Nīti Kyan*, 'Translation of Burmese version of the Nīti Kyan, a Code of Ethics in Pāli' (Burmese), JRAS 17, 1860, pp. 252 sqq.

NM(T) — 'Nītiśāstra of Masūrākṣa, Tibetan and Sanskrit', ed. by Sunitikumar Pathak, *Viśva Bharati Annals*, vol.10, Santiniketan, 1961 (Tibetan)

NŚ(OJ) — *Nītiśāstra* : *Oud-Javaansche tekst met vertaling*, ed. by R. Ng. Dr. Poerbatjarka, Bibliotheca Javanica 4, Bandoeng, 1933, (Old Javanese).

P (or Pañc) — *Pañcatantra.*

Pad — *Padyaracanā* of Lakṣmaṇa Śāstrī Aṅkolakara, KM 89.

PD — 'The Pañcatantra of Durgasiṁha', by A. Venkatasubbiah, *Zeitschrift für Indologie u. Iranistik*, 6. 255 sqq.

PM — 'Eine vierte Jaina-Recension des Pañcatantra', (Meghavijaya) von J. Hertel, ZDMG 57, pp. 639 sqq.

PN — *Pañcatantra*, Nepali text, as quoted in PRE I, pp. 192-258 and PT I, pp. 117-35; PS, pp. 100-26.

PP — *The Pañcatantra*, in the recension called *Pañcākhyānaka* of the Jaina monk Pūrṇabhadra, ed. by J. Hertel, HOS 11-2, 1908-12.

PPY — *Yaśodhara's Pañcākhyāna*. MSs 424 of 1879-80 and 289 of 1882-3. Deccan College, Poona.

Pras — *Prasaṅgābharaṇam*, of Śrīmatkavikulatilaka, Gopal Narayan and Co., Bombay, (no date).

PRE — *The Pañcatantra*, I-V, the text in its oldest form, ed. by F. Edgerton, Poona, 1930. Also: *The Pañchatantra Reconstructed*, by F. Edgerton, 2 vols, AOS 2-3, 1924.

PS — 'Das südliche Pañcatantra: Sanskrit text der Recension β mit den Lesarten der besten HSS. der Recension α', herausg. von J. Hertel, *Abh. d. phil.-hist. Klasse d. kön. sächs. Ges. d. Wiss*, XXIV. 5. Leipzig. 1906.

PT, PTem — 'Über das Tantrākhyāyika, die Kaśmirische Rezension des Pañcatantra mit dem Texte der HS. Decc. Coll. VIII. 145', herausg. von. J. Hertel, *Abh. d. phil.-hist. Klasse d. kön., sächs. Ges. d. Wiss.*, XXII. 5, Leipzig, 1904. Also *The Pañcatantra*, (PTem) the

Kashmirian Recension entitled *Tantrākhyāyika* (*editio minor*) by J. Hertel, HOS 14, 1915. Also *Tantrākhyāyika*, die älteste Fassung des Pañcatantra aus dem Sanskrit übersetzt von J. Hertel, I-II, Leipzig u. Berlin, 1909.

Pts — *Pañcatantra* (*textus simplicior*), ed. with notes by F. Kielhorn (I) and G. Bühler (II-V), BSS 1, 3, and 4, 1891-6.

PtsK — *Pantschatantrum*, sive quinquepartitum de moribus exponens. Edidit Io. Godofr. Ludov. Kosegarten, Bonnae ad Rhenum, 1848.

PTu — *Tantropākhyānam*, ed by K. Sāmbaśiva Śāstri. Trivandrum Skt. Ser. 132.

PT_2 — J. Hertel, *Eine zweite Recension des Tantrākhyāyika*. ZDMG 59. 1-30.

PX — J. Hertel, *Über einen südlichen textus amplior des Pañcatantra*, ZDMG 60. 769-781 and 61. 18-72.

RA — *Rasaratnapradīpikā* of Allarāja, Ed. by R. N. Dandekar. Bhāratīya Vidyā Series, 8.

RJ — *Rasikajīvana* of Gadādhara Bhaṭṭa, Calcutta, 1944.

RN(P) — The Rājanīti in *Ancient Proverbs and Maxims from Burmese Sources*. See DhN(P).

Ru — W. Ruben, *Das Pañcatantra und seine Morallehre*. Deutsche Akademie der Wissenschaften zu Berlin. Institut für Orientforschung. Veröffentlichung Nr. 44. Akademie Verlag, Berlin, 1959.

Sar — *Sarasvatī-kaṇṭhābharaṇa* in Aufrecht's *Auswahl von unedirten Strophen verschiedener Dichter*, ZDMG 25. Also KM 94.

ShD(T) — *She-rab Dong-bu or Prajnya Danda* by Li-Thub (Nāgārjuna), ed. and trans. by W. L. Campbell, Calcutta, 1919 (Tibetan).

ŚKDr — *Śabdakalpadruma*, I-V, 1821-44.

Skm — *Saduktikarṇāmṛta* of Śrīdharadāsa, Punjab Or. Ser. 15, Lahore, 1933.

SkV — *Subhāṣitaratnakoṣa* by Vidyākara, ed. by D. D. Kosambi and V. V. Gokhale, HOS 42, 1957.

Ślt(OJ) — *Ślokāntara*, an old Javanese didactic text, ed. by Sharada Rani, Dvīpāntarapiṭaka, Śatapiṭaka Series 2, International Academy of Indian Culture, Delhi, 1957.

SN(P) — The Suttavaḍḍhananīti in *Ancient Proverbs and Maxims from Burmese Sources*. See DhN(P).

ŚP — *The Paddhati of Śārṅgadhara*, a Sanskrit anthology, ed. by Peter Peterson, vol. I, BSS 37, 1888.

SR — *Subhaṣitaratna-bhāṇḍāgāram*, enlarged 8th ed., NSP, Bombay, 1952.

SRHt — *Sūktiratnahāra* of Sūrya, ed. by K. Sāmbaśiva Śāstri, Trivandrum Sanskrit Series 141, Trivandrum, 1938.

SRK — *Subhāṣitaratnākara*, a collection of witty and epigrammatic sayings in Sanskrit, compiled and ed. by Kṛṣṇa Śāstrī Bhāṭavaḍekar, Bombay, 1872.

SRN(T) — 'Sa-skya legs-bcad. Subhāṣita-ratna-nidhi', W. L. Campbell, *Ost-Asiatische Zeitung*, Neue Folge 2 of 1925, pp. 31-63, 159-185, (Tibetan and Mongolian).

Sskṛ — *Saṃskṛta-pāṭhopakāraka*, Calcutta, Śaka 1761, as quoted in IS.

SS(OJ) — *Sārasamuccaya* in Śatapiṭaka Series 24, ed. by Dr. Raghu Vira, New Delhi, 1962, (Old Javanese).

Śto — 'Der Textus ornatior der Śukasaptati', von Richard Schmidt, ABayA 21, Abth. 2, 1898-9.

Śts 'Die Śukasaptati, textus simplicior', von Richard Schmidt, AKM 10.1, Leipzig, 1893.

ŚtsA *Der textus simplicior der Śukasaptati in der Recension der Handschrift A*, ed. by R. Schmidt. ZDMG 24. 515-547 and 55. 1-44.

ŚtsM *Die Marāṭhī Übersetzung der Śukasaptati: Marāṭhī und Deutsch*, Leipzig, 1897, AKM X. 4.

ŚtsP / ŚtsPet Śts; Petersburg MS (Asiatic Museum, No. 74) partly published in Ch. Lassen's *Anthologia Sanscritica*. 2nd ed. Bonnæ ad Rhenum, 1868, pp. 32-38.

SuB *Śrīsūktāvali*, Codice Indiano, edito dal Dre. E. E. Bartoli, Napoli, 1911.

Subh *Subhāṣitārṇava*, as quoted in IS.

Śuk *Śukasaptati*

SuM *Subhāṣitamuktāvalī*, ed. by R. N. Dandekar, University of Poona, 1962.

TK(OJ) *Tantri-Kāmandaka*, Een Oudjavaansche Pañjatantra-Bewerking, door Dr. C. Hooykaas, Bibliotheca Javanica 2, Bandoeng, 1931, (Old Javanese).

TP M. W. Carr, *A Collection of Telugu Proverbs* translated, illustrated and explained together with some Sanskrit Proverbs printed in Devanāgarī and Telugu characters, Madras, 1868.

Vyās(C) Vyāsakāraya' in *Sanskrittexte aus Ceylon* herausg. von Heinz Bechert, I Teil, *Münchner Studien zur Sprachwissenschaft*, Beiheft D. München, 1962.

VC(VCsr / VCmr / VCbr / VCjr) *Vikrama's Adventures*, or *The Thirty-two Tales of the Throne*, in four recensions: Southern (VCar.) Metrical (VCmr.), Brief (VCbr.), Jainistic (VCjr.), ed. by Franklin Edgerton, 2 vols., HOS 26, and 27, 1926.

Vet	'Die Vetālapañcaviṁśatikā in den Recensionen des Śivadāsa...', ed. by Heinrich Uhle, AKM 8.1. Also see footnote 2 above.
VP	'*Padyataraṅgiṇī* of Vrajanātha,' Pratīka-s from the study of N. A. Gore, in Poona Orientalist, Vol. II, pp. 45-56.
VS	The *Subhāṣitāvalī* of Vallabhadeva, Ed. by P. Peterson, BSS 31.
ZDMG	*Zeitschrift der Deutschen Morgenländischen Gesellschaft.*

अ. कौ. = Alk
अन्यो. = Any
अ. मु. = Ap
कवि. = Kt
दम्प. = Damp.
चा. नी. = CN
चा. नी. द. = CV
चा. नी. शा. = CN
चा. रा. = CR
चा. सा. = C
ज. सू. = JS
प. = P
प. त. = VP
प. ल. = Pad
प्र. = Pras
बु. = BS
भर्तृ. = BhS'
माध. = MK
र. = RJ
र. प्र. = RA

ल. चा. = CL
वि. = VC
वृ. चा. = Cv
वेताल. = Vet
शब्द. = S'KDr
शा. प. = S'P
शु. = S'uk.
संस्कृ. = Sskṛ
सदु. = Skm
सर. = Sar
सु. = Subh
सु. र. = SRK
सु. र. को. = SkV
सु. र. भा. = SR
सु. व. = VS
सु. सू. = SuM
सू. = SRHt
सूक्त. = SuB
हि. = H

ANNEX

Stanzas identical in a Purāṇa and Kathā-text

अग्नि-पुराण

२५५.३५ आदित्यचन्द्राव्

(अ) पञ्चतन्त्र (PP I. 141 & 395, Pts I 18- & 405, PtsK I 198 & 453, PD 309.133); हितोपदेश II. 111; (तु° विक्रमचरित [VCsr 25.1 (p. 327a), II]

(आ) महाभारत १.७४.२८ (तु° मानवधर्मशास्त्र ८ ८६, नारद १.२७७-९).

(इ) सु.र.भा १७४.८८६, सर° ८८४.१४०, IS 930.

गरुड-पुराण

१.१०८.१८ उपायेन हि यच्छ०

(अ) वेताल° १.१०६ (११.४)° (तु° पञ्चतन्त्र [PD 302.16]).

(आ) चा.नी.शा. (CNW 100).

(इ) र°प्र. ५.२३, IS 1306.

(उ) JSAIL 24.143-4.

१.१०८.२२ यस्य भार्या विरूपाक्षी

(अ) शुकसप्तति (Śto 52.1).

(आ) चा.रा. १.३५, चा नी.द. २.८१, वृ.चा. ७.३. चा.नी. (CNI I 170, CNG 17, CnT II 16.6, CnT III 7 b 2, CnT V 56, CnT VII 151), CPS 8.22. (तु° वृ.चा. ७.४, चा.सा. २.८२, चा.रा. १.३९).

(इ) सु.र.भा. ३५१.१, सु.र. ११७.१, IS. 5445.

(ई) TK(OJ)13, NS'(OJ) 5.5.

१.१०८.२५ दुष्टा भार्या शटं मि० (अ) हितोपदेश II 120.
(आ) चा.रा. १.४०, चा.नी.द. १.५, वृ.चा. १.५, चा.नी. ४१. (CnT II 1.6, CnT III 1.6, CnT VI 6, CnT V 5), CPS 19.50.
(इ) सु.र.भा. १५५.१११, सू १९२.५८, सु.र. २२३.२१, प.त. ९.५, IS 2891.

१.१०८.२६ त्यज दुर्जनसंसर्गं भ० (अ) हितोपदेश III. 24 (चैव HS *ad* p. 85, line 11).
(आ) चा.रा. २.११, चा.नी.द. १४.२०, वृ.चा. ६.१७, चा.सा. १.१००, चा.नी. "B", (CnT II 9.4, CnT III 6.12, CnT VI 102, CnT V 42, CnT I24), CPS 294.13, भर्तृ. ५२९.
(इ) शा.प. ७३४, IS 2621.
(ई) TK(OJ) 43, LN(P) 42, DhN(P) 408, NKy(B) 59, Vyās(C) 64.
(उ) JSAIL 24.55.

१.१०९.१ आपदर्थे धनं रक्षेद् (अ) पञ्चतन्त्र (Pts. I. 356 & III. 86), हितोपदेश २.४३, विक्रमचरित (VCsr 12.1, VCjr 20.1), शुकसप्तति (S'to 321. 12-3), वेताल° १९.१६, मध. १०६.
(आ) चा. रा. २.१, चा. नी. द. १.६, वृ. चा. १.६, चा. नी. २७, महाभारत १.१६०, २७ च ५.३७.१८, मानवधर्मशास्त्र ७. २१३ (तु° प्रबन्धचिन्तामणि ४३).

		(इ)	सु.र.भा १६१.३४८, वीरमित्रोदय, राजनीति ४१३.२-३, राजनीति-रत्नाकर ३१.१६-७, IS 958.
		(ई)	NM(T) 3.5.
		(उ)	Cf. JSAIL 24. 23-4; 27. 248-50; 30. 56.
१.१०९.४	चलत्येकेन पादेन	(अ)	पञ्चतन्त्र (PP I. 77), हितोपदेश १.१०७.
		(आ)	चा.रा. २.६, वृ.चा. १.८, चा. नी. ३० (CnT II. 1, CnT III. 1. 13, CnT VI 14), CPS 41.44.
		(इ)	शा.प. १४६३, सु.र. भा १५४. ३५, IS 2264.
		(ई)	LN(P)159, DhN(P) 83, NKy(B) 182.
		(उ)	Cf. JSAIL 24.44.
१.१०६.८	आपत्सु मित्रं जानीयात्	(अ)	हितोपदेश १.७४.
		(आ)	चा.रा. २.१४, CPS २१.५७.
		(इ)	सु.व. २७९३, सू. १९०.३५ च २३७.१२, सु.र.भा. १६३,४४५, शब्द-भार्या, IS 954.
		(उ)	Cf. JSAIL 24.98.
१.१०९.९	वृक्षं क्षीणफलं त्यजन्ति	(अ)	पञ्चतन्त्र (PtsK II. 102).
		(आ)	चा.रा. २.१५, चा.नी. (CNP II 23), CPS 31.19, भर्तृ. ७५३, सप्तरत्न ४, वानर्यष्टक ८.
		(इ)	शा.प. १५४३, सु.र.भा. १७८. १०१३, सूक्ति १४.२, सु. १५६, IS 6246.

6

१.१०९.१० लुब्धमर्थप्रदानेन (अ) पञ्चतन्त्र (PS I. 26), हितोपदेश ४.१०८.

(आ) चा.रा. २.१६, चा.नी.द. ६.११, वृ.चा. ६.१, चा.नी. ३१ (CnT II 8.5, CnT III 6.1, CnT VI 91), CPS 172. 105.

(इ) सु.र.भा. २५५.,९७ IS 5860.

(ई) LN(P) 78, DhN(P) 98, NKy(B)108, NM(T) 3.7.

१.१०९,१२ उत्तमं प्रणिपातेन (अ) पञ्चतन्त्र (PP 4. 61, Pts 4.109 & 114, PtsK 4.74 & 80, PM 4. 68 ; [cf. PD 302. 37, PS 1. 26]).

(आ) चा.रा. २.१८, वृ.चा. ७,७, चा. सा. २.६, चा.नी. (CNP I 6, CNG 24, CNI I 256, CNT IV 5, CNM 5, CNMN 5. CnT II 7. 3, CnT III 7 b 11), CPS 38. 35. (तु०चा.रा. २.१६, चा.नी द. ६.११, वृ.चा.६.२, चा.नी.३१, महाभारत ३.१९४.७ च १.१८२,४८-६; भर्तृ. ६५३, नवरत्न १).

(इ) सु.र.भा. १५८,२४६,IS 1174.

१.१०९,१३ यस्य यस्य हि यो भावत् (अ) पञ्चतन्त्र (PT I. 28, PTem I. 25, PS I. 25, PN II. 22, PP I. 53, Pts I. 63, PtsK I. 78, PRE I. 29, PD 299. 1), हितोपदेश II, 51 (तु० कथासरित्सागर १०.६०,३६).

(आ) चा.रा. २.१९, वृ.चा. ६.३, चा.नी. (CNPh 10, CNI I 255, CNG 25, CNI II 50, CnT II 8. 7, CnT III 6.3, CnT VI 93, CnT V 71), CPS 34. 27.

(इ) सु. र० भा. १६३. ४७८, सू. १४७, ३७, सु. सु. २३.३५. प.त. ९.६, IS 5393.

(उ) Ru 27, JSAIL 24.42.

१.१-९.२४ नदीनां च नखिनां च (अ) पञ्चतन्त्र (PP I. 52, PM I. 41, PTu I 45), हितोपदेश १.१८, विक्रमचरित (VCsr VII. 8, VCjr VII. 1), शुकसप्तति (Śts 20.9-10).

(आ) चा.रा.२.२१. चा.नी.द. १.१५, वृ.चा. १.१६, चा.सा. ३.४८, चा.नी. २५ (CnT II 2. 5, CnT III 1. 17, CnT VI 18), CPS 23.61.

(इ) सु.र.भा. १५४.७९, सूक्त.B २३. ४८, सू. १३५.१८ च १९५.९५, सर.३३.४८, उज्ज्वल, उणादिसूत्र ४.१३३, प.त ९.३, IS 3214.

(ई) TK (OJ) 16 & 76, NS' (OJ) 13. 2, Ślt (OJ) 23, DhN (P)239, SN (P)52, NM (T) 5. 9.

(उ) JSAIL 24. 72.

१.१०९.२५ अर्थनाशं मनस्तपं (अ) हितोपदेश १.१३८, वेताल १.२६ (तु° Intr 95 [6. v. 11], N, PX I. 26), शुकसप्तति (Śts 40. 10-1 & 63. 7-8), मध० ८२.

(आ) चा.रा. २.२२, चा.नी.द. ७.१, बृ.चा. ५.११, चा.नी. ३२ (CnT II, 7. 11, CnT III 5. 11, CnT VI 85, CnT V 22), CPS 179. 11.

(इ) शा.प. १४५८, सु.र.भा. १५३. २८, सू १९१.४८, बु. २.६१८, IS 583.

(ई) LN(P) 28, DhN(P) 52.

(उ) JAOS 55. 75, JSAIL 24. 130.

१.१०६. १८ कोऽर्थान्प्राप्य न गर्वितो (अ) पञ्चतन्त्र (PT I. 90, PTem I. 82, PS I. 79, PN II. 58, PP I. 109, Pts I. 146, PtsK I. 162, PRE 1. 89), हितोपदेश २.१५२, विक्रमचरित (VCsr VI.15), शुकसप्तति (Śts 22.31) (तु° कथासरित्सागर १०.६०, १३९).

(आ) चा.रा. २.२४, चा.नी.द. १६.४, CPS 237.16, षड्रत्न २.

(इ) शा.प. १५३४, सु.व. ३४७०, सु.र.भा. १७८.१०११, सदु. ५. ३६, २, सु.सू. १०.३१, सु. ६९, IS 1942.

(उ) Ru 57, JSAIL 24. 18.

१.१०९. २० यस्मिन्देशे न सम्मानं (अ) हितोपदेश १.१०६, शुकसप्तति (Śto 4.1).

(आ) चा.रा. २.२६, चा.नी.द. १.८, बृ.चा. १.९, चा.नी. ३५ (CnT II 1.8, CnT III 1.8, CnT

VI 8, CnT V 7), CPS 20.53.

(इ) सु.र.भा. १५५.८८, सु.र. २२४. ३०, शब्द-परिवर्जिनं, संस्कृ. ५४, IS 5352.

(ई) LN(P) 114 (& 158), DhN(P) 79, NKy(B) 142, SRN(T)342.

(उ) JSAIL 24.13.

१.१०९. २८ अतिक्लेशेन येऽप्यर्था

(अ) शुकसप्तति (Śto 35.1) Śts 22. 1, Sts Pet MS 32b).

(आ) चा.रा. २.३७, चा.नी.द. १६.११, चा. नी. (CNG 181, CNT IV 198), CPS 310.10, महाभारत ५.३८, ७६-७७.

(इ) सु.र.भा. ३७९.९६, IS 128.

(ई) SS (OJ) 272.

१.१०९. ३२ जानीयात्प्रेषणे भृत्यान्

(अ) वेताल° ४.७.

(आ) चा.रा. २.४०, चा.नी.द. १.११, वृ.चा १.१२, चा.सा. १.७२, चा.नी. १९ (CnT II 2.2, CnT III 1.14, CnT VI 15), CPS 21.56.

(इ) सु.र.भा. १५५.९८, सू. १९१. ४९, सु. ९१, सु. सू. २३.४८, IS 2405.

(ई) LN(P) 82, DhN (P) 252, NKy(B) 112.

१.१०९.३३ स्त्रीणां (आहारो) द्विगुण आहारः

(अ) हितोपदेश २.११८ च ४.८.

(आ) चा.रा. २.४१, चा.नी.द. १.१७, वृ. चा. १.१८, चा. नी. ७६ (CnT II 2.8, CnT III

1.20, CnT VI 21), CPS 23.63, पञ्चरात्र १.१४,९६. (तु° १.१४,११२, ब्रह्मवैवर्तपुराण शब्द—नारी).

(इ) सु.र.भा. १६२.४०९ (तु° ३४८.६), सु.र.११५.४, TP 59), IS 1082 (तु° 7204).

(ई) LN (P) 161, DhN (P) 164, NKy (B) 206, ShD (T) 182, NŚ (OJ) 13.8.

(उ) JSAIL 24.68-9.

१.१०९.३७ सुवेशं (सुरूपं) पुरुषं दृष्ट्वा

(अ) हितोपदेश (HS 1.110, HH 24.18-9, HC 33.10-1, HK 1.116, HP 1.87). (तु° वेताल° ३.९, विक्रमचरित VCsr II. 13 [p. 259 b]).

(आ) चा.रा. २.४५ (तु° चा.नी. [CNI I 159, CnT II 23.9, CnT III 57.3], नीलक. महाभारत, Calcutta ed. ३.११०७८, पञ्चरात्र १.१४,७७).

(इ) IS 7135 (तु° सु.र.भा. ३४९.४०).

(उ) JSAIL 24.80; 22.24.

१.१०९.३८ नद्यश्च नार्यश्च सम०

(अ) पञ्चतन्त्र (PtsK I. 227).

(आ) चा. रा. २.४६ (तु° २.४७), CPS 42.46.

(इ) IS 3309.

(ई) LN (P) 104, NKy (B) 130.

१.१०९.४०	नाग्निस्तृप्यति काष्ठानां	(अ) पञ्चतन्त्र (PP I. 106, Pts I. 137, PtsK I. 153), हितोपदेश २.११४, विक्रमचरित (VCsr VI 10), माघ. १५६.
		(आ) चा.रा. २.४८, वृ. चा. ७.८, चा.नी. (CNF 41, CNI I 172, CNT IV 12, CNP I 13, CNMN 12, CNM 12), CPS 377.12, महाभारत ५.३९,७ च १३.३८, २५, पञ्चरात्र १.१४, ९९, भर्तृ. ५७१.
		(इ) शा.प. १४६८, सु.र.भा. १५४. ६०, सू. ७८.७, सु. २१८, प. त. ९.८९, IS 3547.
		(ई) SS (OJ) 437.
		(उ) JSAIL 24.78 ; 30.67.
१.१०६.४५	न दानेन न मानेन	(अ) हितोपदेश २.११५.
		(आ) चा. रा. १.४१, CPS 9. 26.
		(इ) सु. व. २७७३, सु. र. भा. ३४६. ३६, IS 3283.
		(उ) JSAIL 24. 73.
१.१०६.५०	ये बालभावे न पठन्ति	(अ) वेताल° २१.१३, विक्रमचरित (VCsr 9.1).
		(आ) (तु° चा. रा. २.५७, CPS 45.54).
		(इ) सु. व. ३४३६, सु. १०१, IS 5550.
१.१०६.५३	अनुक्तमप्यूहति पण्डितो (उदीरितोऽर्थः प°)	(अ) पञ्चतन्त्र (PT I. 16, PTem I. 13, PS I, 19, PN II 14 & III. 6, PP I. 20,

Pts I. 43, PtsK I. 49, PRE I. 18, PD 300.9, PM I 21), हितोपदेश २.४६, विक्रमचरित (VCjr 22.5, 1 [p. 312]), वेताल° १.७, शुकसप्तति(S'to 19.1, S'ts 11.3).

(आ) चा. रा. २.६०, चा. नी. (CNP II 30, CNI I 16), CPS 46.57, भर्तृ. ४२७.

(इ) शा. प. २००, सु. र. भा. १७४, ९११, सु.र. ३३.९, सू. ३७.३६, सु. सू. ८.१५, प. त. ३.३, IS 1236.

(ई) Ru २२, JSAIL 24.40.

१.११०.१ यो ध्रवाणि परित्य°

(अ) पञ्चतन्त्र (PP II. 143, Pts II. 137, PtsK II 144, PD 302. 41, PM II 55), हितोपदेश १.२२७.

(आ) चा. रा. ३.१, चा. नी. द. १.१३, वृ. चा. १.१४, चा. नी. ६१, (CnT II 2. 4, CnT III 1. 16, CnT VI 17), CPS 22. 59, रघुनन्दन, स्मृतितत्त्व १.३५१, २४-५.

(इ) सु. र. भा. १६२. ३९४, सू. १६४.८०, सु. २१८, शब्द—नीतिसार, IS 5600.

१.११०.४ अग्निहोत्रफला वेदाः

(अ) पञ्चतन्त्र (PP II 150, Pts II 147, PtsK II 154). (तु° विक्रमचरित [VCsr 11.2, VCm 5. 60-1, VCjr 5. 5]).

(आ) चा. रा. ३.४, वृ. चा. ८.४, चा. सा. ३.८८, चा.नी. (CNP II. 9, CNG 54, (तु° ३११) CNF 106, CNPh 19, CNI II 78, CLṢ 3. 2), CPS 58. 2, महाभारत २.५.११२ च. ५.३८, ६६-६७.

(इ) सु. र. भा. १६५. ५३६, सु. व. ३४२८, सू. २३७. २१, IS 71.

(उ) NS' (OJ) 1. 14, TK (OJ) 17.

१.११०.५ वरयेत् कुलजां प्राज्ञो

(अ) वेताल° ७.४.

(आ) चा. रा.३.५, चा.नी.द.१.१४, वृ. चा.१.१५, चा.सा.२.६१, चा.नी. (CNPh 20, CNI I 154, CNG 165, CnT II 2.6, च 25.6, CnT III I. 18, CnT V 19, CnT VII 12), CPS 22. 60.

(इ) IS 5982.

(ई) TK (OJ) 30.

१.११०.११ स्थानेष्वेव प्रयोक्तव्या

(अ) पञ्चतन्त्र (PT I. 35, PTem I. 31, PS I. 34, PP I.60, Pts I.72, PtsK I. 82, PRE I. 35, PM I. 46), हितोपदेश २.७० (तु० HS ४.११).

(आ) चा.रा. ३.१०, चा.नी. (CNG 56), CPS 59.24.

(इ) सु.व.२८४४, सु.र.भा. १६४. ४८०, प.त. ९.८, IS 7221.

(उ) Ru 29, JSAIL 24. 117.

१.११०.१३ कुसुमस्तवकस्येव

(अ) हितोपदेश १.१४२.

(आ) चा.रा.३.१२, CPS 59.26, भर्तृ ३४.

(इ) शा.प.२६४, सु.व.२०१ च. ५०६, सु.र.भा.७६.४.सु.र.४८.९, सु १२६.२, सु.र.को.१२२१, र. १४३१, ज.सू.५६.२, सु.३०८, IS 1845.

(ई) ShD (T) 26.

(उ) JSAIL 24.37.

१.११०.१४ कर्णभूषणसंग्रहोचितो

(अ) पञ्चतन्त्र (PT I. 36, PTem I. 32, PS I. 35, PN II. 26, PP I. 63, Pts I. 75, PtsK I. 85, PRE I. 36) हितोपदेश २.७१.

(आ) चा.रा.३.४६.

(इ) सु.व.८९८, सदु. ४.१६.१, सु.र. को.१६७२, सु.र.भा. १७५.९३९, सू.३१.३२, सु.र.२४०.९१, अ-न्यो.८९.३६, IS 1526.

(उ) Ru 29, JSAIL 24. 118.

१.११०.१५ वाजिवारणलौहानां

(अ) पञ्चतन्त्र (PT I. 40, PTem I.36, PP I. 328, PRE I. 41, PM I. 135), हितोपदेश २.३८, वेताल° ३.७, विक्रमचरित (VCsr 26.4), शुकसप्तति (S'ts 59.13), माघ° १२१.

(आ) चा.रा.३.१३, वृ.चा.८.८, चा. नी.(CNG 57, CNI I. 222, CNHU 18, CNT IV

246, CnT V 45), CPS 74. 59, पद्मपुराण, सृष्टिखण्ड १८.९२.

(इ) सु.र.भा. १६३.४७४, सु. २०७, IS 6029.

(उ) Ru 32, JSAIL 24.135.

१.११०.१६ कदर्थितस्यापि हि

(अ) पञ्चतन्त्र (PT I. 31, PTem I. 28, PS I. 32, PN II. 24, PRE I. 31), हितोपदेश २.६७.

(आ) चा.रा. ३.३९, भर्तृ. २२६.

(इ) शा.प. २२७, सु.व. ३१६ च ५२८ सु.र.भा. ७७.८, सु.र. ५१.४, सू. १२६.७, IS 1519.

(उ) Ru 28, JSAIL 24.125.

१.११०.१९ सकृद्दुष्टं च यो मित्रं

(अ) पञ्चतन्त्र (PT II. 29, PTem II. 29, PS II. 19, PN I. 17, PP II. 27 च IV. 13, Pts II. 32 च IV 14, PtsK II 33 च IV 13, PRE II 19), हितोपदेश २.१४७.

(आ) चा.रा. ३.१५, चा.नी. १७, CPS 62.33, महाभारत १. १४२, ८२ (अ, आ) च १२.१४०, ३० (इ, ई).

(इ) सु.व. २७-५७, सु.र.भा. १६१. ३४५, सू. १५५.३, IS 6656.

(ई) LN(P) 85, NKy(B) 110[2], NM(T) 6.12.

(उ) Ru 95, JSAIL 24.104.

१.११०.२१ उपकारगृहीतेन (शत्रुमुत्पाटयेत्प्रा°)
(अ) (तु° पञ्चतन्त्र [PP IV 16, Pts IV 18, PtsK IV 19, PM IV 13]).
(आ) (तु° चा.रा. ३.१६, चा.सा.२.९, चा.नी. २० [CNT IV 13], CPS 369.50).
(इ) (तु° शा.प. १३०३, सु.र.भा. १४९.३१४, सु. सू. २३.३१, IS 6374).

१.११०.२६ धनिकः श्रोत्रियो राजा
(अ) हितोपदेश १.११०.
(आ) चा.रा. "B", चा.नी.द. १.९, वृ.चा. १.१०, चा.नी. ३४, (CnT II 1.9, CnT III 1.9, CnT VI 9, CnT V 10). (तु° चा.रा. ३.२२, CPS 20.55.
(इ) शा.प. १४६५, सु.र.भा. १५३. ३४, IS 3861.
(ई) LN(P) 113, DhN(P) 78, NKy(B) 141.
(उ) JSAIL 24.11.

१.१११.३ पुष्पात्पुष्पं विचिन्वीयात् (पुष्पं पुष्पं विचिनु°)
(अ) पञ्चतन्त्र (PM I. 82).
(आ) चा.रा. ४.३, चा.सा. २.१७, CPS 84.2. (तु° चा.रा. ४.४-५; CRT 4.6, वृ.चा. ६.१३, CNG 85), महाभारत ५.३३,१७.
(इ) सु.र.भा. ३८८.४४९, सू. १८१.२, IS 4152.
(ई) (DhN(P) 182, RN(P) 93, ShD(T) 8, SRN(T) 323.

१.१११.१२ मातृवत् परदारेषु (अ) पञ्चतन्त्र (PT III 63, PTem III 49, PS III 39, PN III. 32, PP I 390, Pts I 402, PtsK I 450, PRE III 52, PM I 173), **हितोपदेश** १.१३. वेताल° १६.१२.

(आ) चा.रा. (CRCa II 18), **चा.नी.द. १२.१४, चा.नी. ३** (CnT II 19.6, CnT III 52.1), CPS 296.19. **(तु° पद्मपुराण सृष्टिखण्ड १९.३५९).**

(इ) ब्रह्मधर्म २.११, ८, सु.र.भा. १५९.२५४, सु.सू. २६.८, सूक्त ५.५, सु. १०८, संस्कृ. ५३, TP 383, IS 4805.

(ई) DhN(P) 53, Vyās(C) 48.

(उ) JSAIL 24.43.

१.१११.१७ यस्यार्थास्तस्य मित्राणि (अ) पञ्चतन्त्र (PT II 52, PS II 31, PN I 28), Pts I 3, PtsK I 3, PRE II 31, PM I 3), **हितोपदेश** १.१३४, विक्रमचरित (VCsr 12.5), शुकसप्तति (S'to Intr 39, S'to VI 3, S'tsA VI 2, S'tsM VI. 2), **(तु° बृहत्कथा-मञ्जरी १६.४४२).**

(आ) चा.रा. ४.१२, चा.नी.द. ७.१५, वृ.चा. ६.८, चा.नी. (CNP I 51, CNP II 76, CNI, I 67, CNG 238, CNT IV 50, CnT II 10.11, CnT

III 7.21, CnT V 35, CnT I 19), CPS 172. 103, महाभारत १२.८, १६, रामायण ६.८३.३५.

(इ) सु.व.२८१६ सु.र.भा. ६५.६, सु.सू.४.३, सु.र.४४.७, IS 5409.

(ई) LN(P)167, NKy(B)211, NM(T) 6.7, SRN(T)49.

(उ) Ru 102, JSAIL 24. 16; 30.80.

१.१११.१८ त्यजन्ति मित्राणि धनैर् (अ) पञ्चतन्त्र (PT II. 54, PP II. 106, PRE II 33).

(आ) चा.रा. ४.१४, चा.नी.सा. १५.५, वृ.चा. ६.९, चा.नी. (CnT I 44), CPS 307.2.

(इ) सु.र.भा. ६४.१०, सु.र. ४४.१५, सु.सू. ४.१३, IS 2622.

(ई) LN(P) 81, DhN(P) 75, NKy(B) 111, NM(T) 6.8.

(उ) Ru 103.

१.११२.१ भृत्या बहुविधा ज्ञेया (त्रिविधाः पुरुषा रा°) (अ) (तु° हितोपदेश II. 69).

(आ) (तु° चा.रा. [CRT ५.११], चा.सा. १.७३, चा.नी. [CNI I 267, CNG 79, चा.रा. ५.१]), महाभारत ५.३२, ६७, रामायण ६.८, ६).

(इ) (तु° शा. प. १३६६, सु. र. भा. १४६.१५५, सू. १४३.३, IS 2646).

(ई) (तु° NS' (OJ) 15. 3).

१.११२.१५ दुर्जनः परिहर्तव्यो (अ) हितोपदेश २.६१.
(आ) चा. रा. ३.२६, चा. सा. ३.३५, चा.नी. २३ (CnT II 15.12, CnT III 7.84, CnT V 126), CPS 358. 1. (दु° चा. सा. ३.३२, चा. नी. २४, वृ. चा. २.८), भर्तृ. २७.
(इ) शा. प. ३५४, सु. व. ३५५, सु. र. भा. ५४.५, सु.र. २२.१, सु. सू. १०.७, संस्कृ. ५५, IS 2850.
(ई) Vyās (C) 34.
(उ) JSAIL 24.61.

१.११२,१७ तुल्यार्थं तुल्यसामर्थ्यं (अ) पञ्चतन्त्र (Pts I 248, PtsK I. 278).
(आ) चा. रा. ५.२१, चा. नी. (CNPh 108, CNP II 197, CNI I 257, CNG 83, CNT IV 232, CnT II 6. 12, CnT III 4. 19, CnT VI 74, CnT VII 43), CPS 116. 23.
(इ) शा. प. १३६७, सु.र.भा. १४६. १५६, सु. सू. २३.५०, प. त. ६. ११४, IS 2584.
(ई) NM(T) 6.16.

१.११३.८ अञ्जनस्य क्षयं दृष्ट्वा (अ) हितोपदेश II. 9.
(आ) चा. रा. ५.३६, वृ. चा. ६.१५, चा. नी. (CNSK 75), CPS 125. 48.
(इ) शा. प. ६५०, सु. व. २६८४, सु.र.भा. १५४.४३, सू. १८७.२, IS 115.

(ई) NM(T) 4. 2 (अ,आ) + 4.4 (इ,ई), SN (P) 60.

(उ) JSAIL 24.129.

२.११३.६ वनेऽपि दोषाः प्रभवन्ति (अ) पञ्चतन्त्र (PS IV.6, PN IV.2, PRE IV 14), हितोपदेश ४.८७.

(आ) चा. रा. ५.४२, चा. नी. (CNI I 285), पद्मपुराण, सृष्टिखण्ड १६.३१७, शान्तिशातक २.२३.

(इ) सू. २६१.२०, सु.र.भा. १७४. ९०५, सु. २१६, कवि. ६२, IS 5929.

(उ) JSAIL 24. 138.

१.११३.१५ ब्रह्मा येन कुलालव° (अ) विक्रमचरित ((VCsr 27.5), वेताल° XVII. 1, माघ ८५.

(आ) चा. रा. ६.७, चा.नी. (CNI I 191), CPS 141. 18, भर्तृ २८५, अष्टरत्न ४.

(इ) शा. प. ४३५, सु. व. ३१०२, सु. र. भा. ६३.६८, सु. र. ७६. १, सु. १५५, IS 4497.

१.११३,१८ शूरत्वयुक्ता मृदुमन्द° (यस्मिन्देशे च] (अ) (तु° पञ्चतन्त्र [PP II. 62, Pts II. 75, PtsK II. 79, PPY 71 (-)]), वेताल° २४ (२०३).

(आ) (तु° चा.रा. [CRCa II. 28]), महाभारत १२.१८१,१० च १२. ३२२,१०, भागवतपुराण ६.१, ४५).

(इ) (तु° सु.र.भा. १५५.८८, सू सु. ८.२८, सु.र. २२४.३०, IS 5351),

१.११३.२१	दुर्गस्त्रिकूटः परिखा	(अ) पञ्चतन्त्र ((Pts V. 90, PtsK V. 76, PM III. 65), वेताल° २३.१३. (आ) चा.रा. ६.१३, CPS 138.12. (इ) सु.र.भा. ३८३.२७१, IS 2844.
१.११३.२२	यस्मिन्वयसि यत्काले	(अ) पञ्चतन्त्र (PT II. 136, PTem II. 118). (अ) चा.रा. (CRCaII. 30). (उ) Ru 120.
१.११३.४२	दरिद्रस्य मनुष्यस्य	(अ) पञ्चतन्त्र (PT II. 55). (आ) चा.रा. ६.३४, CPS 164. 82. (ई) SS (OJ) 288. (उ) Ru 103.
१.११३.४८	नाप्राप्तकालो म्रियते (यद्भावि न तद्भा°)	(अ) (तु° पञ्चतन्त्र [PT II. 113, PTem II. 102, PS II. 66, PN I.62, PP V. 53, Pts V. 71-2 च II. 9, 105, PtsK II. 11 च 113, PRE II. 68] हितोपदेश प्रस्तावना २६ च ४.९, विक्रमचरित [VCsr VII. 13 च 12, 3-4, VCmr 12.38-9, VCjr 12.6.]). (आ) (तु° चा.रा. ६.४१-४२, चा.नी. [CNL 91, CNG 232, CNP II. 38, CnT II. 19.1, CnT III. 87, CNI I 178], ल.चा. ८.१०, भर्तृ, ६६६ च ५६९, महाभारत १३.१६३, ११, भागवतपुराण ७.२.४०, पञ्चरात्र १, ३, २०). (इ) (तु° सु.व. २६२, सू. २६६.२६, सु.र.भा २६२.४२९, IS 5781).

(ई) (तु° SS (OJ) 383, Vyās (C) 68).

(उ) (तु° Ru 114).

१.११३.४९ लब्धव्यान्येव लभते

(अ) पञ्चतन्त्र (PT II. 120, PTem II. 109).

(आ) चा.रा. ६.४२ (तु° ६.४१), CPS 157. 45, महाभारत १२.२२६,२२.

(इ) IS 5831.

(उ) Ru 116.

१.११३.५१ शीलं कुलं नैव न चैव (नैवाकृतिः फलति)

(अ) पञ्चतन्त्र (PT II 115, PTem II 104), विक्रमचरित (VCsr 14.4 च 27.7).

(आ) चा.रा. ६.४५, CPS 150.44, भर्तृ 40, प्रबन्धचिन्तामणि ३.१७०.

(इ) सु.व. ३१००, सु.र. ७६.६, सु.र. भा. ९२.७२, सू. ५०.२३, सु. सू. ८.२३, सु १०८, IS 3825.

(उ) Ru 115.

१.११३.५३-५४ यथा धेनुसहस्रेषु

(अ) पञ्चतन्त्र (PT II 106, PTem II. 95, PP2. 135, Pts II 125, PtsK II 134, PM II. 46, PT II 95).

(आ) चा.रा. ६.४७, चा.नी.द. १३. १४, चा.नी. (CNP II. 247, CNG 233, CNT IV 261, CnT II 20. 9, CnT III 53. 8), CPS 316.29, महाभारत १२.१८१, १६ च १२.३२२.१६ च १३ ७, २२-२३, पद्मपुराण भूमिखण्ड ८१.४७.

(इ) सु.व. ३०८१, सु.र. ७६.३, सु.र. भा. ९१.१२, सू. ४९.५, सु.सू. ८.३१, सु. २४३, IS 5114.

(उ) Ru 113.

१.११३.५७ नीचः सर्षपमात्राणि (पानीयं वा निरायासं)

(अ) (तु° हितोपदेश १.१६०).

(आ) (तु° चा.रा. ६.४६, CPS 165. 86, महाभारत १२.१११.३२).

(इ) (तु° सु. व. २७३२, सु. र. भा. १३६.४५, IS 4047).

(उ) JSAIL 38.87; 24.147.

१.११४.२ शोकत्राणं भयत्राणं

(अ) पञ्चतन्त्र (PT II 170 & IV. 7, PTem II 152, PS II 83 & IV. 3, PN I. 79 & IV 3, PP II. 195, Pts II. 179, PtsK II. 194, cf. II. 59, PRE II. 95 and 4.7, PM II. 73), हितोपदेश १,२२५.

(आ) चा.रा. ७.२, चा.नी. (CNG 134). (तु° वृ.चा. [CvL I 8.33]), भोजप्रबन्ध १४८.

(इ) सु.व. २७००, शा.प. १४७३, सु.र.भा. ८८.१४, सू. १०८.६, ज. सू. ४२७.८, सु. र. ५१.९, सुभाषितसारावली, सु. र. भा. ३९०.५२६, प.त. ४.११, IS 6527.

(उ) Ru 127, JSAIL 24.97.

१.११४.४ न मातरि न दारेषु

(अ) पञ्चतन्त्र (PS II 79, PN I 75, PP II 190, PTsK II 190, PRE II 89), हितोपदेश १.२२२.

(आ) चा.रा. ७.३, CPS 177.5.

(इ) शा. प. १४७२, सु. व. २७०१, सु.र.भा. ८८.१३, सू. १०८,५, सु.र. ५५.८, IS 3370.

(उ) JSAIL 24.99.

१.११४.६ मात्रा स्वस्रा दुहित्रा वा (अ) हितोपदेश १.१२६.

(अ) चा. रा. (CRC 7. 9), मानवधर्मशास्त्र १.२१५, भागवतपुराण ६,१६, १७ भाविष्यपुराण ब्रह्मपर्वन् ४.१८४ (तु° महाभरत १३.४८, ३७-३८ च [Poona edition] १२.२०७,१२, आपस्तम्बीय १.२,७,३,७-११;१,१.३, १६, बौधायन १, २, ३, २३,३३, मानवधर्मशास्त्र २.२१४-५, २.९४, शुक्रनीति ३.१८).

(इ) सु.व.२७८०, सु.र.भा. १५४.४५, शा.प. ६५४, IS 4809.

(ई) SS(OJ) 448.

(उ) JSAIL 22. 12 ; 24. 77.

१.११४.९ क्षणं नास्ति रहो नास्ति (स्थानं नास्ति क्षणे) (अ) पञ्चतन्त्र (PP I 107, Pts I 138, PtsK I.154), हितोपदेश १.१२३, विक्रमचरित (VCsrVI 11), वेताल० २४.२.

(आ) चा.रा. ७.६, चा.नी. (CNF 69, CNPN 54, CNI I 157, CNG 138), पञ्चरात्र १.२४, ७६.

(इ) शा.प. १४९९, र. ८१४, प.ल. ५२. ३५, सु.र.भा. ३४८. १२, IS 7222.

(उ) JSAIL 22. 19 ; 24. 74.

१.११४.१९	छलेन मित्रं कलुषेण (शाठ्येन मि०)	(अ) पञ्चतन्त्र (PT I. 153, PTem I. 140, PS I. 132, PN II 106, PP I. 373, PRE I. 144, PM I 1. 59). (तु° कथासरित्सागर १०.६०,२०३).
		(आ) चा.रा. ७.१८.
		(इ) शा. प. १५३८, सु.व. २९१८, सु.र.भा. १७२.८१६, सू.३०२६.
		(उ) Ru 76.
१.११४.३२	कूपोदकं वटच्छाया	(अ) हितोपदेश १.२०६.
		(आ) चा. नी. ९४, CPS 210. 89. (तु० चा.रा. ७.२६).
		(इ) सु.र.भा. १६२.४२१, IS 1850.
		(उ) JSAIL 24.70.
१.११४.४७	न विश्वसेदविश्वस्तं	(अ) पञ्चतन्त्र (Pts II. 39 & IV. 13, PtsK II. 43 & IV. 14, PP IV.12), शुकसप्तति (Sts 21. 3, S'tsA 23.2, S'tsPet 28 b).
		(आ) चा.रा.७.४२, चा.सा.३.४७, चा. नी. (CNPh 39, CNI I. 102, CNI II. 47, CNG 87), महाभारत १.१४२, ६०-६१ च ५.३७, ८, च १२.१३८, १४२, हरिवंश ११६४.
		(इ) शा. प. १३०१, सु.व. २७३४, सु. सू २३.१९, शब्द-विश्वस्त च विश्वास, कवि ६७, IS 3433.
		(ई) NM(T) 4.8.
१.११४.५४	षट्कर्णो भिद्यते मन्त्रश्च°	(अ) पञ्चतन्त्र (PM I. 53 ; cf. Pts I. 99, PtsK I. 122), वेताल Intr. १३.(तु° हितोपदेश ३.३९).

(आ) चा.रा.७.५५, चा.नी. (CNP II. 218, CNT IV. 247), CPS 207.82.(तु° स्कन्दपुराण काशीखण्ड २१,६३).

(इ) शा. प. १३५४, सु.व. २७१८, सु.र.भा.१४६.१५४ (तु° १४७. २२७), सू. र. २२८.७७, IS 6603.

१.११४.५५ तया गवा किं क्रियते

(अ) पञ्चतन्त्र (PS Km 4 PN Km 3, PP Km 3, Pts Km 4, PtsK Km 5, PRE Km 3, PM Km 3), हितोपदेश प्रस्तावना १२,विक्रम-चरित (VCsr 21.2), शुक-सप्तति (S'to Intr. 42).

(आ) चा.रा.७.५६, चा.नी.द.४.९, चा. नी. (CNS'C 7, CNS'I 7, CNS'L 7, CNS' 7), CPS 100.49), बृहस्पतिस्मृति २६. ३६, हनुमान्नाटक १३.१५.

(इ) सु. व. २७२७, सु.र.भा.९०.२, सू ९३.५, सु.र. १२१.२, IS 1941 & 1748.

१.११४.५८ एको हि गुणवान् पुत्रो (वरमेको गुणी पुत्रो)

(अ) हितोपदेश प्रस्तावना १७.

(आ) चा.रा.७,५९, चा.नी.द.४.६,ल. चा. "O", चा.नी.८ (CnT I. 31), CPS 98. 46, भागवत-पुराण १०.११४. ५८.

(इ) सु.व.१७३०, सु.र.भा. ९०.७, सु.र. १२०.१, सूक्त. ११.३, सु. सू.२३.३९, सु. १३२, IS 5971.

(उ) JSAIL 24. 93.

१.११४.६०	जायमानो हरेद्दारान्	(अ) विक्रमचरित (Oa after VCbr 4. 0. 10), शुकसप्तति (S'to Intr 17).
		(आ) चा.रा.७.६२, CPS 192.148.
		(इ) सु.व.३३६७.
१.११४.६६	बहूनामल्पसाराणां	(अ) पञ्चतन्त्र (PT I. 14, PTem I. 11, PP I. 1334, Pts I. 335, PtsK I. 376, PML 137), (तु° हितोपदेश १.३५).
		(आ) चा.रा. (CRC 7.85, CRB 7.80, CRBh II. 7.37), CPS 184.24.
		(इ) शा.प.१३२६, सु.व.२७४२, सु.र.भा.१४४.८३-८४ (तु° ८३.२), सू.१६३.७२, ज.सू. ४०३.९, IS 4425 (cf. 648, सु.र. २२७.७३).
		(ई) LN (P) 132, DhN (P) 159, NKy (B) 217.
		(उ) Ru 20.
१.११४.६८	ब्रह्मघ्ने च सुरापे च	(अ) पञ्चतन्त्र (PP I. 248 & IV. 10, Pts III 157 & IV.10, PtsK IV 11, PM I. 95).
		(आ) चा.रा. ७.७२, CPS 185.29, रामायण ४.३४.१२.
		(इ) शा. प. ७०४, सु. व. २९८८, शब्द-निष्कृतिः, IS 2198.
		(ई) SS (OJ) 328.
१.११४.७२	नोपेक्षितव्यो दुर्बुद्धिः	(अ) पञ्चतन्त्र (PT III 142, PT_2 III. 147).
		(आ) चा.रा. ८.४४, CPS 242,60,

(इ) शा.प. १३०४, सु.व. २७६२, सू. १७४.३७, सु.र.भा. १४६. ३१५, IS 3837.

(ई) SRN (T) 282.

(उ) Ru 162.

१.११५.२ धर्मः प्रव्रजितस्तपः

(अ) वेताल° ५.४ (*ad* 21. 58,42).

(आ) चा.रा. ८.१, CPS 220. 5, भर्तृ ५४३.

(इ) सु.व. ३०७६, सु.र.भा. ३८६. ४८८ (तु° ६६.२५), सु.र. ६४.६, सु.सू. ३०.१, सु. ८५, IS 3092.

१.११५.३ धन्यास्ते ये न पश्यन्ति

(अ) पञ्चतन्त्र (PP II 43 & V. 58, Pts V 78, PtsK V 65 [cf. Pts II 53, I 320, PtsK II 55, I 363], PM V 41).

(आ) चा.रा. ८.३, चा.नी. (CNG 157), CPS 223.10.

(ई) सु.व. ३१७३, सु.र.भा. ६६.२६, सु. २०८, IS 3084.

१.११५.१५ नाभिषेको न संस्कार

(अ) पञ्चतन्त्र (PS I. 5, PN II. 3, PP I. 6, PtsK I. 25, PRE I. 5), हितोपदेश २.१७ (तु° कथासरित्सागर १०.६०,१८).

(आ) चा.रा. ८.१३, चा.नी. (CNN 12, CNI I 55).

(इ) सु.व. ५८१, सु.र.भा. २२०.७, सु.र. १७६.१६, सू. १२१.२१, सु. २१७, IS 3601.

(ऊ) JSAIL 24.142.

१.११५.१८ कान्तावियोगः स्वजना° (अ) वेताल° ४.१५

(आ) चा.रा. ८.१६, चा.नी.द. २.१४, वृ.चा. (CvTb 8, 25), चा. नी. (CNG 327, CNP II 24), CPS 28.13. (तु° चा. नी.द. ४.८).

(इ) सु.र.भा. ३८६.४७६ (तु° १७२. ८२७), IS 1630.

१.११५.२३ आयुः कर्म चरित्रं च (अ) पञ्चतन्त्र (PP II. 64, PtsK II. 82, PPY 73 (68), हितोपदेश प्रस्तावना २७, वेताल° ८.८.

(आ) चा.नी.द. ४.१, ल.चा. ८.७, चा.नी. (CNP I 82, CNP II. 58, CNT IV 83, CNM 80, CNMN 65, CNI I 80, CNG 308, CnT II 24.7, CnT III 58.5, CnT V 80), CPS 91.24 & 313.19. (तु° मानवधर्मशास्त्र २.१३६, याज्ञवल्क्यस्मृति १.११६, वासिष्ठधर्मसूत्र १३.५६-५७, विष्णुस्मृति ३२.१६).

(इ) सु.र.भा. १६२.४२८, सु. ५२.११, सु. १७६ च १६१, IS 992.

(उ) JSAIL 24.86.

१.११५.२८ आयुर्वर्षशतं नृणां (अ) वेताल° २३.५.

(आ) चा. रा. ८.२७, CPS 239.51, भर्तृ. २००.

(इ) सु.र.भा. ३७३.१८०, सु.र. ६४.६, सु.सु. ३०.८, सु. ८२, IS 996.

१.११५.३१	अहितहितविचारशून्य°	(अ) पञ्चतन्त्र (PT I. 12, PTem I. 9, PS I. 15, PN II. 11, PP I. 15, PRE I. 14, PM I. 14), हितोपदेश २.४२.
		(आ) चा.रा. ८.३०, CPS 226.18.
		(इ) सु.व. ३४४४, सू.र. ७९.११, सु.र.भा. ९६.५, IS 826.
		(उ) JSAIL 24.39.
१.११५.३२	शौर्ये तपसि दाने च (दाने त° शौर्ये)	(अ) हितोपदेश प्रस्तावना १६.
		(आ) चा.रा. ८.३३, चा.नी. (CNG 105), CPS 222.15, महाभारत ५.१३२, २३-२४.
		(इ) सु.व. २७३१, सु.र.भा. ९०.९, (तु° शा.प. १४७७), IS 2761.
		(उ) JSAIL 24.90 ; 30.72.
१.११५.३६	यस्य त्रिवर्गशून्यानि (यस्य धर्मविहीना°)	(अ) पञ्चतन्त्र (PP III. 88, Pts III. 96, PtsK III. 97, PM III. 32). (तु° हितोपदेश १.१६९).
		(आ) चा.रा. ८.३५, CPS 225.16.
		(इ) शा.प. ६६६, सु.व. २९५६, सर. १६२.११५, IS 5372.
		(ई) SS(OJ) 185.
		(उ) JSAIL 24.154.
१.११५.३८	स्वपुरा वै कापुरुषाः	(अ) पञ्चतन्त्र (PT I. .1, PTem I. 8, PS I. 14, PN II. 10, PP I. 14, Pts I. 25 & II. 136, PtsK I. 31 & II. 145, PRE I. 13).
		(आ) चा.रा. ८.३६, महाभारत ५.१३२.९.

(इ) सु.र.भा. १६४.५०१, ज.सु. २९९.१९, IS 7109.

(उ) Ru 19.

१.११५.४५ तावद्भयस्य भेतव्यं

(अ) पञ्चतन्त्र (PP I. 170, PD 307.102), हितोपदेश ४.१७ च १.५८, वेताल° ११.७.

(आ) चा.रा. ८.४२, चा.नी.द. ५.३, चा.नी. (CNP II 185, CNI I 189, CNG 177, CNT IV 250, CnT II 17. 11, CnT III 7b 23 & 5. 35), CPS 121. 36, महाभारत १.१४२, ८०-८१ च. १२. १४०,३३.

(इ) शा.प. १३०६, सु.व. २७५५, बु. ५८५, सु.र.भा. १६४.५००, सू.१२६.४, IS 2550.

(ई) NM(T) 2.6, ShD(T) 89.

(उ) JSAIL 24.145-6; 30.95.

१.११५.४६ ऋणशेषं चाग्निशेषं

(अ) पञ्चतन्त्र (PT III. 114, PS III 69, PN III 59, PP III 219, Pts III 178, PtsK III 256, PRE III 99, PM III 76, PT_2 III. 119).

(आ) चा.रा. ८.४५, CPS 242.61, (तु° चा.नी. ३८, चा.सा.३.५८) महाभारत १२.१४०,५८.

(इ) शा.प. १४९१, सु.व. २७६०, IS 1332 (तु° सू. १७६.५७).

(ई) NM(T) 3.3.

(उ) Ru 161, JSAIL 30.96.

१.११५.४७ कृते प्रतिकृतं कुर्यात्

(अ) पञ्चतन्त्र (PP V 64, Pts V 84, PtsK V 70, PM V 47), वेताल° २५.१ (p. 117), शुकसप्तति (S'ts 23. 33).

(आ) चा.नी.द. १७.२, चा.नी. (CNP II 206, CNI I 123, CNG 175, CNT IV 231, CNM 54, CnT II 25.9), CPS 336.13.

(इ) सु.र.भा. १६५.५४६, IS 1874.

१.११५.४८ परोक्षे कार्यहन्तारं

(अ) पञ्चतन्त्र (PP I 284, PM I 78), हितोपदेश १.७६.

(आ) चा.रा. ८.४९, चा.नी.द. २.५, वृ.चा. २.५, चा.सा. ३.६१, चा.नी. १६ (CnT II 3.1, CuT III 2.5, CnT VI 25), CPS 25.4, भर्तृ. ५९७.

(इ) सु.र. भा. ८८.१, सु. १११.६, सु.र. ५४.२, शब्द-परोक्ष च मित्र, सु. २२६, संस्कृ ५४, IS 3979.

(ई) LN (P) 80, DhN(P) 87, NKy(B) 110.

१.११५.५२ न सा सभा यत्र न

(अ) हितोपदेश ३.६४, (तु° कथासरित्सागर १४.१०६.१६८).

(आ) चा.रा. ८.५३, चा.नी. (CNG 330), CPS 237.44, महाभारत ५.३४, ५९, रामायण ७.५९ (३), ३३, भर्तृ. ५६८, प्रबन्धचिन्तामणि २.१२६, नारदीयमनुसंहिता ३.१८.

(इ) शा. प. १३४४, सु. र. भा. १७४.८८४, सु. २००.१५२, प.त. ६.१०८, अ. कौ. ३८५, अ. सु. ५२, IS 3483.

(ई) NM(T) 3.12.

(उ) JSAIL 24.10 (निबन्ध); 30.30; 26.12.

१.११५.६० सर्वे क्षयान्ता निलयाः

(अ) पञ्चतन्त्र (PT II. 165, PTem II 147, Pts Göttingen Gel. Anz. 1862, p. 1363), हितोपदेश (HS *ad* I.180 v. l.).

(आ) चा. रा. ८.५६, चा. नी. (CNG 329, CNI I 186), CPS 245.70, महाभारत ११.२, ३, च १२.२७.२६, च १२.३३०,२०, रामयाण २.१०५,१६, च ७.५२, ११, गोभिलस्मृति ३.४३, दिव्यावदान (ed. Cowell) २७.

(इ) सु. र. भा. ३७२. १६७, सू. २६२.७, IS 6948.

(ई) SS (OS) 471.

(उ) Ru 126, JSAIL 30.74.

१.११५.६३ पिता रक्षति कौमारे

(अ) हितोपदेश १.१२८.

(आ) चा. रा. ८.६४, चा. नी. (CNF 58, CNPh 92, CNI I 155, CNG 180, CNL 46), मानवधर्मशास्त्र ९.३, महाभारत १३.२०, २१. रामयाण २.३६,३३, बौधायनधर्मसूत्र २.२, ३, ४५, गौतमस्मृति २८.१, वासिष्ठधर्मसूत्र ५.३, नारदस्मृति १३.३१. पद्मपुराण, सृष्टिखण्ड ५४.२३.

(इ) सु.र.भा. १६६.५७५, IS 4067.

(उ) JSAIL 27.28 (निबन्ध); 22.7; 24. 67; 30.127 (निबन्ध).

१.११५.६७ अथातुराणां न सुहृन्न

(अ) विक्रमचरित (VCsr 11.), शुकसप्तति (Śto Intr 14).

(आ) चा. रा. ८.६५, वृ. चा. (CvTb 3.22), चा. नी. (CNP II 18, CnT II 21.7, CnT III 54.3), CPS 244.67. (तु° चा. नी. [CNI I 148]).

(इ) सु.व. ३४४१, सु. र. भा. १७२. ८४५, सु.र. २२५.३६, (तु° सूक्त. १०.४), IS 602.

१.११५.७३ स्थानस्थितानि पूज्यन्ते (स्थानभ्रष्टान पू०)

(अ) पञ्चतन्त्र (PT II. 92, PTem II. 81, PS II 52, PN I 49, PP II 118, PRE II. 57, PM II 42), हितोपदेश १.१०४ (Cf. HS *ad* 36.5).

(आ) चा.रा. ८.७०, CPS 242.59. (तु° CNI I 204-5, CNG 171, च 271, CvA 8.18, CvṢ 8.18, CNP II 202).

(इ) सु.र.भा. ८६.६ (तु° ८६.५), IS 7223, (तु° सु. २०३.१७१, २१६, IS 5750).

(उ) Ru 110, JSAIL 24.6.

१.११५.७६ दूरस्थोऽपिसमीपस्थो

(अ) विक्रमचरित (VCsr 3.10, VCmr, 3.91-2), शुकसप्तति (Śto Intr 49).

(आ) (तु° चा.रा. ८.७६, चा.नी.द. १४.६, चा.नी. [CNN 61,

CNP II. 143, CNT IV 114, CNM 111, CnT II 30.9, CnT VII 96], CPS 333:6).

(इ) सु.र.भा. १६६.५६१, सु.सू. १३. १९, सु. १६६, IS 2908.

१.११५.७७ मुखभङ्गःस्वरोदीनो (गतिभङ्गः स्व०)

(अ) विक्रमचरित (VCjr 1. 1). (तु° पञ्चतन्त्र [PT II: 65, PTem II 54, PS II 35, PN I. 32, PRE II. 38]).

(आ) चा.नी. (CNG 241, CNT IV 208).

(इ) सु. ७०, IS 2811.

(उ) Ru 104.

१.११५.८० माता शत्रुः पिता वैरी

(अ) हितोपदेश प्रस्तावना ३८.

(आ) चा.नी.द. २.११, वृ.चा. २.१५, चा.नी. ७. (CnT II 3.11, CuT III 2.15, CnT VI 37), CPS 27.10. (तु° चा. रा. ७.६०).

(इ) सु.र.भा. ३६.१४, संस्कृ. ५३, सु. १६६, IS 4800.

(ई) LN(P) 18, DhN(P) 18.

(उ) JSAIL 24.95.

१.११५.८१ विद्या नाम कुरूपरूप°

(अ) हितोपदेश (*ad* HJ Intr 39 [102], *ad* HS Intr 48, HH 6. 1-4), विक्रमचरित (VCsr 9.3, VCjr 21.1).

(आ) चा.रा. (CRC 2.36, CRB 2.31, CRBh II. 2.31), चा.नी. (CNI I 13, CNF 105, भर्तृ ८), ७०, गुणरत्न ३.

(इ) सु.र.भा. ३०.१५, सु.र. ४२.१, सूक्ता. ३.९-१०, सु.सू. ११.३, सु. ८, प्र. १९.४, IS 6089.

(उ) JSAIL 24.30.

पद्मपुराण

भूमिखण्ड ८१.४२ यथा भूत्पिण्डतः कर्ता (अ) हितोपदेश प्रस्तावना ३४.

(आ) महाभारत १३.१.२४.

(इ) सु.र.भा. ८२.८, दम्प. ११.

भूमिखण्ड ८१.४७ यथा धेनुसहस्रेषु तु° गरुडपुराण १.११३.५३-५४.

भूमिखण्ड ८१.५१ यथा छायातपौ नित्यं (अ) पञ्चतन्त्र (PP II. 138, Pts II. 129, PtsK II. 136, PM II. 47).

(आ) महाभारत १३.१.७५.

(इ) सु.व. ३०८०, सु.र.भा. ३७७.३३ सू.४२.४, सु.सू.८,३२, IS 5106

सृष्टिखण्ड १८.९२ वाजिवारणलौहानां तु° गरुणपुराण १.११०.१५.

सृष्टिखण्ड १९.३१७ वनेऽपि दोषाः प्रभवन्ति तु° गरुडपुराण १.२१३,६.

सृष्टिखण्ड १६.३५९ मातृवत्परदारांस्तु तु° गरुडपुराण १.१११.१२.

सृष्टिखण्ड ५४.२१ घृतकुम्भसमा (अ) हितोपदेश १.१२७, वेताल० Intr. १ च ३.१०.

(आ) चा.नी.७५ (तु° CNP II.263; मानवधर्मशास्त्र २.९४ भागवतपुराण ७.१२,९).

(इ सु.र.भा. १६२.४०८, IS 2217.

(ई) SS (OJ) 139.

(उ) JSAL 24.79.

सृष्टिखण्ड ५४.२३ पिता रक्षति कौमारे तु° गरुडपुराण १.११५.६३.

सृष्टिखण्ड २२४.४७ यो धर्मशीलो जितमान०(अ) वेताल० १६.११.

(आ) वृ.चा. (CvH 8.11, CvL

I. 8. 20, CvL II. 8.14), चा.नी (CNI I. 144).

(इ) सु.र.भा. ३८६.४६०, सु. ४५, IS 5598.

(ई) Slt (OJ) 16.

ad शब्द-नीच:(?) मनस्यन्यद्वचस्य०

(अ) हितोपदेश १.१०३ (*ad* HS I. 93).

(आ) चा.नी. "Z", CPS 368.47.

(इ) सु.र.भा.।५५.४०, सु.र.२६.५१, IS 4693.

ब्रह्मवैवर्तपुराण

३.२८.५ व्यालग्राही यथा व्या०

(अ) हितोपदेश ३,३१, विक्रमचरित (VCsr 30.6).

(आ) स्कन्दपुराण, काशीखण्ड ५७ (४५.७), तु° ४.५९ (तु° आङ्गिर, व्यास, अपरार्क).

(इ) शा.प. ६०६, IS 6329.

(उ) JSAIL 23.11, 20 (निबन्ध).

भविष्यपुराण

ब्राह्मपर्वन् ४.१८४ मात्रा स्वस्रा दुहित्रा वा

तु° गरुडपुराण १.११४.६.

उत्तरपर्वन् १०२.२९ सकृज्जपन्ति राजानः

(अ) पञ्चतन्त्र (PP I. 379), वेताल° ४.२९, विक्रमचरित (VCm 2.70–1).

(आ) चा.नी.द. ४.११, चा.नी. (CNP I 21, CNG 262, CNT IV 20, CNM 21, CNMN 21, CnT II 22.10, CnT III 56.3), CPS 100.5). (तु° मानवधर्मशास्त्र ९.४७), नारद° १२.२४, याज्ञवल्क्य° १.६५, विष्णुस्मृति ५.१६०).

(इ) सु.र.भा. ३७७,१८, IS 6650,

(ई) LN (P) 120, NKy (B) 148.

(उ) JSAIL 20.40.

(?) भट्टिर्नष्टो भारविश्चापि नष्टो भिक्षुर्नष्टो भीमसेनोऽपि नष्टः।
भुक्कुण्डोऽहं भूपतिस्त्वं हि राजन्पङ्क्तौ भस्याप्यन्तकः संनिविष्टः॥
(In Śto 62.1 p. 381) attributed to Bhaviṣya-purāṇa but not found there ; found in Bhoja-prabandha 318).

भागवतपुराण

१०.६०,१५ ययोरात्मसमं वित्तं (अ) वेताल° (*ad.* III 14, 8, p. 114, MS. e).

(इ) IS 5317.

१०.११४,५८ वरमेको गुणी पुत्रो तु° गरुडपुराण १.११४,५८.

मार्कण्डेयपुराण

४.१२ दत्वा याचन्ति पुरुषाः (अ) पञ्चतन्त्र (PT II 91, PTem II 80, PS II 51, PN I 48, PP II 117, PRE II 56).

(आ) महाभारत ४.२०,६-७.

(इ) IS 2701.

(उ) Ru 110.

८.४२ अश्वमेधसहस्रं च (अ) पञ्चतन्त्र (PTem β IV 20 in Anh. IV, PT_2 IV (p. 23), हितोपदेश ४.१३५.

(आ) चा. नी. (CNMN 65), महाभारत १.७४, १०२, १२. १६२, २६ च १३.७५.३१ (तु° १३.२२,१४), विष्णुस्मृति ८.३६, नारदस्मृति ४.२२१, नारदमनुसंहिता १. १८६, रामायण २.६१.१०.

(इ) सु.र.भा.८३.२, IS 731.

(उ) Ru 176, JSAIL 26, 27 (निबन्ध) ; 30. 7.

२०.२७ स धन्यो जीवितं तस्य (अ) विक्रमचरित (VCbr II 11 (2) L MS).

(इ) IS 6777.

२१.६६ पुत्रेण नातिशयितो (अ) (तु° शुकसप्तति [S'ts VII. 2, S'tsA VII. 2, S'tsM VII. 2, S'ts Pet MS 146, Śto IV. 3]).

(आ) (तु° चा.नी.[CNP I. 7, CNP II. 7, CNI I. 45, CNT IV 6, CNM 6, CNMN 6, CnT II. 16. 2, CnT III. 7. 86, CnT V. 147, CNW 79]).

(इ) (तु° सु.११६, IS 1182).

२६.३१-३२ अतिथिर्यस्य भग्नाशो (अ) पञ्चतन्त्र (PD 305. 85), हितोपदेश १.६४.

(आ) महाभारत १२.१९१, १२, विष्णु-स्मृति ६७.३३, गृहस्थरत्नाकर ३०२.४, स्मृतिमुक्ताफलम् ४१६.४, (तु° पञ्चरात्र १.६,४३).

(इ) शब्द-आह्निकतत्त्व च भग्नाश, IS 134.

(उ) JSAIL 26. 10.

३४.११२-११३ तत्र पुत्र न वस्तव्यं (अ) हितोपदेश १.११२ (*ad* HS I. 100).

(आ) (तु° विष्णुस्मृति ७१.६६).

(इ) सु.र.भा.१६७.६३१, सु.र. ५५.६, IS 2477.

६८.४१ त्रिपौरुषश्चापि निधि° (अ) (तु° पञ्चतन्त्र (PP II. 9, Pts II. 10, PtsK II. 12).
(इ) (तु° IS 3950).

वामनपुराण

शब्द-वरं(?) वरं युक्तं मौनं न च (अ) पञ्चतन्त्र (PT II. 70, PTem II. 59, PS II. 38, PN I. 35, PP II. 90 PRE II. 43), हितोपदेश १.१४५.
(आ) भर्तृ ७३३, पद्यसंग्रह ११.
(इ) सु.र.भा. ३७७.९८५, सु.र. २३९.८६, IS 5981.
(ई) DhN(P) 397.
(उ) Ru 105.

वायुपुराण

९३.१०२ जीर्यन्ते जीर्यतः केशा (अ) पञ्चतन्त्र (PP V 63, Pts V 16 & 83, PtsK V 15, PM V 46).
(आ) चा.रा. (CRC 6. 57), चा.नी. (CNP II 124-6), CPS 136. 8, महाभारत १३, ७, २४-२५, हरिवंश १६४४, भर्तृ. ५०४ (तु° १५६), वासिष्ठधर्मसूत्र ३०.९.
(इ) सू २२४.२, कवि. ६५, (तु° शा.प. ४१९), IS 2428.
(ई) SS(OJ) 457 (cf. 456, cf. Vyās(C) 30).

विष्णुपुराण

पराशरधर्मसंहिता. पराशर ३६४(?) बालो वा यदि वा वृद्धो (अ) हितोपदेश १.६२.
(आ) चा.नी. (CNPh 137).

		(इ) IS 4448.
		(उ) ZDMG 61. 352.
शिवपुराण		
रुद्रसंहिता ४.२१९,५२	यस्य बुद्धिर्बलं तस्य	(अ) पञ्चतन्त्र (PT I. 62, PTem I 55, PS I 54, PN II. 39, PP I 172, Pts I 214, PtsK I 245 & 268, PRE I 63, PM I 81), हितोपदेश २.१२१, शुकसप्तति (S'to 40.1, cf. S'ts 31.1, S'tsA 46.1, S'ts Pet. MS 38a). (तु° कथासरित्सागर १०.६०, ६१ च १०७, बृहत्कथामञ्जरी २६.२९२).
		(आ) चा.नी.द. १०.१६, चा.नी. (CNW 64, CNPN 58, CNI I 201, CnT II 18. 12, CnT III 8. 6), CPS 281. 25.
		(इ) सु.८, १५९ च २००, सूक्त. १४.१३, IS 5386, TP 436.
		(ई) ShD(T) 85.
स्कन्दपुराण		
कौमारिखण्ड ३६.८६	जलूका रक्तमाधत्ते	(अ) (तु° वेताल° [ad XXI 53. 36 [p. 191, MSs bc]).
		(इ) cf. IS 2369.
काशीखण्ड १.८५	अप्रकटीकृतशक्तिः	(अ) (तु° Pts I. 31, PtsK I 37).
		(इ) (तु° सु.र.भा. १७१.७७६, IS 460.
काशीकखण्ड ४.५९	तिस्रः कोट्योऽधर्म-कोटी	(अ) (तु° पञ्चतन्त्र [PP III. 164, PtsK III. 186], हितोपदेश

		३.३०, विक्रमचरित [VCsr 30.5]). (आ) (तु° व्यास च हारीत-पराशर ; अङ्गिर, शङ्खलिखित च शङ्ख-मिताक्षर). (इ) (तु° शा.प. ६०८, IS 2568). (उ) (तु° JSAIL 23.11, 30 ; (निबन्ध).
काशीकखण्ड २१.६३	षट्कर्णो भिद्यते मन्त्रश्	तु° गरुडपुराण १.११४, ५४.
काशीकखण्ड ५७(४५.७)	व्यालग्राही यथा व्या°	तु° ब्रह्मवैवर्तपुराण ३.२८, ५.
रेवाखण्ड १०३.१२८	शून्यमपुत्रस्य गृ°	(अ) (तु. पञ्चतन्त्र [PP II 59, PS II 32, PN I 29, PP II 80, PRE II 34], हितोपदेश १.१३५, विक्रमचरित [VCsr 21. 1, VCmr 21. 19-20], वेताल° ६.२). (आ) (तु° चा.नी.द. ४.१४, वृ.चा. ७.९, चा.नी. ४५ [CNP I 24, CNI I 150, CNT IV 23, CNM 23, CNMN 23, CNSL 107, CnT II 17.1, CnT III 7 b 8, CnT V 29], CPS 101. 53, मृच्छकटिका १.८). (इ) (तु° सू. २२६.१४, सु.र.भा. ६६.३२, IS 6506). (ई) (तु° NS(OJ) 5.4, LN(P) 115, DhN(P) 261, NKy (B) 143). (उ) (तु° Ru 103).

नागरखण्ड १५५.४३	न सा विद्या न तच्छिल्पं	(अ) पञ्चतन्त्र (Pts I. 4, PtsK I. 4). (इ) शा.प. ३३७, सु.र.भा. ६५.३, सु.र. ४६.३१, IS 3182.
नागरखण्ड १५५.४४	इह लोके च धनिनां	(अ) पञ्चतन्त्र (Pts I. 5, PtsK I. 5, PM I. 4), शुकसप्तति (S'ts 6.5). (इ) शा.प. ४०३, स.र. ५७.१२, IS 1143.
नागरखण्ड १५५.४५	अर्थेभ्यो हि विवृद्धभ्यः	(अ) पञ्चतन्त्र (Pts I. 6, PtsK I 6, PT Anh. I. 57 [3. 57]). (आ) महाभारत १२.८, ६, रामायण ६.८३, ३२. (इ) IS 618.
नागरखण्ड १५५.४६	पूज्यते यदपूज्योऽपि	(अ) पञ्चतन्त्र (Pts I. 7, PtsK I 7, PM I. 5), शुकसप्तति (S'tsA. VI. 4). (इ) IS 4160.
नागरखण्ड १५५.४७	अशनादिद्रियाणीव	(अ) पञ्चतन्त्र (Pts I. 8, PtsK I. 8). (इ) IS 718.
नागरखण्ड १५५.४८	अर्थार्थी सर्वलोकोऽयं	(अ) पञ्चतन्त्र (Pts I. 9, PtsK I. 9). (इ) सु.र.भा. ६४.१, IS 608.
नागरखण्ड १५८.६४	अलक्तको यथा रक्तो	(अ) पञ्चतन्त्र (Pts I. 145, PtsK I. 161, PM1.65) विक्रमचरित (VCsr VI. 14). (आ) (तु° मृच्छकटिका ४.१५, समयमातृका ५.८६-८७). (इ) सु.र.भा. ३४८.१७, IS 626. (उ) GVS 441-8.

नागरखण्ड १८५.१५	यथा ह्यामिषमाकाशे	(अ) पञ्चतन्त्र (Pts I. 401 & II. 116, Pts K I. 449 & II. 124), हितोपदेश १.१९८. (आ) महाभारत ३.२,३६, चा. नी. (CnT II. 20.3, CnT III. 53. 1). (इ) शा. प. ३३८, सु. व. ३३५६, सु. र. भा. ६४.९, IS 5160. (ई) SS (OJ) 470. (उ) JSAIL 24. 21 ; 30.21.
नागरखण्ड १६३.६	उशना वेद यच्छास्त्रं	(अ) पञ्चतन्त्र (PP I.142, Pts I. 185, PtsK I. 199), हितोपदेश १.१३० (तु° १.९४). (आ) महाभारत १३.३९,८. (इ) सु.र.भा. ३४८.२०, IS 1319. (ई) SS (OJ) 436. (उ) JSAIL 22. 33.
प्रभासखण्ड २५५.३२	सर्वत्र संपदस्तस्य	(अ) पञ्चतन्त्र (PT II.79, PTem II. 68, PS II 42, PN I. 38, PP II. 97, PRE II. 47), हितोपदेश १.१५२, (आ) चा.रा. ८.७४, CPS 237. 40. (इ) शा.प. ३१६, ज.सू. ४४३.५, सु.व. ३३४७, सु.र.भा. ७५.८, सु.र. ५४.९, सू. २६८,८. (ई) SS (OJ) 421. (उ) Ru 108, JSAIL 24. 132.
प्रभासखण्ड २५५.३३	संतोषामृततृप्तानां	(अ) पञ्चतन्त्र (PS II. 43, PN I. 39, PP II. 161, Pts II. 152, PtsK II. 162, PRE II. 4[illegible]), हितोपदेश १.१५३.

(आ) चा.नी.द. ७.३, वृ.चा. ५.१३, चा. नी. (CNI I. 130, CNŚK 145, CnTI. 111); CPS 182.20.

(इ) शा. प. ३१०, ज. सू. ४४३.७, सु.र.भा. ७५.१, सु.र. ५३.४, सु.सू.९.४६, सु. ७९, IS 6800.

(उ) JSAIL 24. 19.

II. Similar Stanzas

अग्निपुराण

२३८ हितोपदेश ३.१४६, स्वाम्यमात्यश्च रा°

ad शब्द- परदुःख विक्रमचरित (VCSr 11.7); त्यक्त्वात्मसुखभोगेच्छं. Also IS 2619.

गरुडपुराण

१.१०८,१५ पञ्चतन्त्र (PP I. 341, Pts I. 383); ४.१३; ते पुत्रा येपितुर्

Also चा. नी. द. २, ४, वृ. चा. २.४, चा. सा. २.६१, चा. नी. (CNP I 63, CNP II 101 & 196, CNG 107, CNT IV 64, CNM 63, CNMN 53, CNŚ 43, CNŚL 35, CNŚT 84, CNŚK 19, CnT II 2. 11, CnT III 2. 3, CnT VI 24, CnT V 49), CPS 25.3. (तु° चा. रा. १.२१), सु. ११८, IS 2611.

१.१०९.४८ वेताल° *ad* Intr. 7. 27 (p. 234), विक्रमचरित (VCsr 9. 2, VCjr 3). येषां न विद्या न तपो.

Also भर्तृ. ६९७, चा. नी. द. १०.७, चा. रा. (CRC 2. 53, CRBh II 2. 50, CRCa I 2. 48), चा. नी. (CNI I 142, CnT II 18. 9 & 28. 10, CnT III 8. 3, CnT VII 71), CPS 264. 2, सु. १५४, सु. र. ३५. १०, सु. र. भा. ४०. ३२, सु. सू. ५. ९, IS 5573.

१.११३.१ हितोपदेश (प्रस्तावना *ad* HS 6, HH 1. 17-8) ; पण्डिते च गुण.

Also चा. नी. २, वृ. चा. ८.१२, चा. सा. १.६६, CPS 354.1, वररुचि-नीतिरत्न ४, शा. प. २०१, सु.र.भा. ३८.१, संस्कृ. ५३, सु. १०१, IS 3876.

१.११४.१ पञ्चतन्त्र (PT II. 33, PTem II. 33) चैव हितोपदेश १.७३ : नास्ति जात्य रिं° चैव न कश्चित् कस्यचिन्,
Also महाभारत १२.१३८,१३६; १२.१४०.५१, चा. नी. २१, चा. सा. १. ७०, चा. रा. ७.१, चा. नी. (CNG 133, CNB 20), CPS 176. 3, सु. व. २६५६, सु. र. भा. १६७.३४६, IS 3671 & 3189. cf. Ru 97.

१.११४.४६ विक्रमचरित (VCsr 5. 2 [cf. VII. 8], VCmr 5. 38-9, VCjr VII. 1) (तु° पञ्चतन्त्र [PP 1. 52, PTu 1. 45, शुकसप्तति [Śts 5. 5, ŚtsM 5. 6) ; चरित्रे योषितां पूर्णे.
Also see महाभारत ५. ३६, ५७.

शब्द-भार्या पञ्चतन्त्र (PP IV. 44, Pts IV 83, PtsK IV 54, PM III 53 & IV 55) माता यस्य गृहे.
Also महाभारत १२.१४४, १७, चा. नी. ४२, CPS 271. 21, सु. र. भा. ३८९.५०२ च १६१.३७६, सु. १०२, IS 5387.

शब्द-भार्या (III. 504) पञ्चतन्त्र (PP III. 130, Pts IV. 81, PtsK III. 152, PM III. 52 & IV. 54) : न गृहं गृहमित्या°.
Also सु.र.भा. ३५०.६, सू. २८.१०, IS 3220.

पद्मपुराण

उत्तरखण्ड १७.८ पञ्चतन्त्र (PP IV. 36, Pts IV. 40, PtsK IV. 42, PM IV. 28) : अकृत्यं नैव कृत्यं.
Also see चा.सा. २.६८, सु.र.भा. ३६५.५३५, IS 40.

भागवतपुराण

४.१४.९ पञ्चतन्त्र (Pts I. 389, PtsK I. 434), हितोपदेश ३.४ : उपदेशो हि मूर्खाणां
Also भर्तृ. ४३१, वृ.चा. ४.१७, चा.नी. (CNW 73, CNN 55, CNP II. 153, CNI I. 85, CNG 142, CNT IV. 141, CNM 139, CNMN 105, CNŚC 107, CNŚ1 107, CNL 5, CnT II. 19.8, CnT III, 52.3, Cnt VIII. 88, CnT I. 36), शा.प. ४१८, सु.र.भा. ३६.४, सु.सू. २३.२१, सु.र. ३६.२४, सु. १५१ (तु° १७६), सूक्त. १३ B ८, IS 1287. Cf. ShD(T) 239. cf. JSAIL 24.121,

६.१.४५ पञ्चतन्त्र (PT II. 5, Ptem I'. 5, PS II. 3, PN I. 3, PP II. 12, Pts II. 17, PtsK II. 18, PRE II. 3, PM II. 5), हितोपदेश १.४१) चैव पञ्चतन्त्र (PP II. (2, Pts II. 75, PtsK II. 79, PPY 71(–) वेताल° २४ (p. 203), प्रथ° यस्याश्च येन च; द्वि° यस्मिन्देशे च क°.

Also प्रथ° : भर्तृ ६७६, सु. र. भा. ६२.७१, सु. र. ७६.४, सु. सू. ८.२०, IS 5343. cf. Ru 90. द्वि° चा.रा. (CRCa II. 28), महाभारत १२.१८१.१०; १२.३२२.१०, गरुडपुराण १.११३.१८, सु.र.भा. १५५.८८, सु.सू. ८.२८, सु.र. २२४.३०, IS 5351.

७.२.४० हितोपदेश २.१५-१६ (तु° विक्रमचरित [VCSr 14.9] : नाकाले म्रियतेज° चैव अरक्षितं तिष्ठति. (तु° पञ्चतन्त्र [PT II. 113, PTem 2. 102, PS II. 63, PN I. 62, PP V. 53, Pts V. 11, PRE II. 68] हितोपदेश प्रस्तावना २९ चैव ४.९).

Also : प्रथ° महाभारत १३.१६३.११, पञ्चरात्र १.३.२०, चा. रा. ६.४१ (तु° ६.४२), चा.नी. (CNG 232) CPS 157.64, सु.र.भा. १६०.३०१, घटकर्परीय नीतिसार १६, IS 3595. Cf. SS (OJ) 383, cf. JSAIL 24.127; 30.130. द्वि° पञ्चतन्त्र (Pts I. 20 & I. 323 & V. 44, PtsK I. 24, विक्रमचरित (VCSr 14.9), भर्तृ. ३७८, नवरत्न १.४८, सु.र.भा. ६१.४७, शा.प. ४४६, सु.र. ७२.२६, सू. ५६.५५, IS 567.

७.१२.९ हितोपदेश १.१२७, वेताल° Intr. १ चैव ३.१०: घृतकुम्भसमा नारी.

Also चा. नी. ७५ (तु° CNP II. 263), पद्मपुराण, सृष्टिखण्ड ५४.२१, सु.र.भा. १६२.४०८, IS 2217. Cf. SS (OJ) 439, cf. JSAIL 24.79,

१०.१.३८ पञ्चतन्त्र (Pts I. 419), मृत्योर्बिभेषि किं बाल.

Also सु. र. भा. ३७५.२३५, IS 4958. (तु° शा.प. ४१७२, सु. व. ३२९५).

१०.४६.२० हितोपदेश ४.७६ : नायमत्यन्तसंवासो.

Also महाभारत १२.२८.६२, IS 3613. Cf. SS (OJ) 493.

भाष्य

६.१०.३३ पञ्चतन्त्र (PtsK I. 345) ; द्वाविमौ पुरुषौ.

Also महाभारत ५.३२.५९, प्र. ११.८, IS 3012.

मत्स्यपुराण

२१७.८-१३ हितोदेश ३.५५ : दुर्गं कुर्यान्महखात°.
Also IS 2842. (तु° कामन्दकीय नीतिसार ४.५७, मानवधर्मशास्त्र ७.७०-७१, विष्णुस्मृति ३.६, शुक्रनीतिसार ४.६.१-२).

२२०.१९ हितोपदेश ३.१४६ (cf HS *ad* p. 147) ; स्वाम्यमात्यश्च रा° (तु° कामन्दकीय नीतिसार ४.१ ; १.१६ च ८.४, कौटिलीय अर्थशास्त्र २५७.११, शुक्रनीतिसार १.६१, नीतिवाक्यामृत ६२, मानवधर्मशास्त्र ९.२९४, याज्ञवल्क्यस्मृति १.३५३, विष्णुस्मृति ३.३३, अग्निपुराण २३८, शा.प. १४०७, सु.र.भा. १५०.३१७).

२२४.१-८ हितोपदेश ३.४२ (ad HS III. 40) चैव ३.४३ : प्रथ° विजेतुं प्रयतेतारिन् ; द्वि° चैव साम्न दानेन भेदेन.
Also मानवधर्मशास्त्र ७.१९८-१९९. (तु° कामन्दकीय नीतिसार ९.५९-६०, ७४ ; १०.३२ ; १९.१५, सु.र.भा. १४८.२३०-२३१, सू. १५१.७). Cf. RN (P) 111; Cf. JSA1L 25.42 (निबन्ध).

२४०.२०-१ हितोपदेश ३.७७ : हस्तिनां गमनं प्रो०
(तु° कामन्दकीय नीतिसार १९.३६) Also IS 7378.

वीरमित्रोदय राजनीति प्रकाश २०३ हितोपदेश ३.५४ : अदुर्गविषयः कस्य.
Also सु. र. भा. १४३.६४, IS 193. (तु° कामन्दकीय नीतिसार ४.५८).

सु.र.भा. हितोपदेश प्रस्तावना ४ : सर्वद्रव्येषु विद्यैव.
२९.३ (?) Also सु. र. ४३.६, सु. र. भा. २.९३, IS 6928. Cf. LN(P) 4, NKy(B) 7, DhN(P) 14.

III. Not identified verses attributed in *Kathā* works to a Purāṇa :

विक्रमचरित

VCsr 13. 1. अनित्यानि शरीराणि विभवो नैव शाश्वतः ।
नित्यं संनिहितो मृत्युः कर्तव्यो धर्मसंग्रहः ॥
Also found in VCsr 28.3, VCmr 28.75 VCjr 23.2, PtsK 3.96, वेताल° १०.३ च १५.६, पञ्चतन्त्र (PM III. 34), चा.नो.द. १२.१२. चा. नी.

"T" (CnT II. 13.10, CnT III. 7.57, CnT V. 92), CPS 302. 31, सु १६१, IS 292.

VCsr 13. 2. श्रूयतां धर्मसर्वस्वं यदुक्तं शास्त्रकोटिभिः।
परोपकारः पुण्याय पापाय परपीडनम् ॥
Also found in पञ्चतन्त्र (Pts III. 103, PtsK III. 134; तु° PD 302. 39), (तु° वेताल° १०.२, महाभारत [Poona ed.] ५.३६, ५७ च १३.११३, ८), IS 6 78.

VCsr 13 3. यो दुःखितानि भूतानि दृष्ट्वा भवति दुःखितः।
सुखितानि सुखी चापि स धर्मं वेद नैष्ठिकम् ॥
Also found in IS 5595.

VCsr 13.4. नातो भूयांस्ततो धर्मः कश्चिदन्योऽस्ति देहिनाम्।
प्राणिनां भयभीतानाम् अभयं यः प्रयच्छति ॥

VCsr 13.5. परमेकस्य सत्त्वस्य प्रदातुर्जीवितं वरम्।
न च विप्रसहस्रेभ्यो गोसहस्रं दिने-दिने ॥
Also found in IS 3934.

VCsr 13.6. अभयं सर्वभूतेभ्यो यो ददाति दयापरः।
तस्य देहविमुक्तस्य भय एव न विद्यते ॥
Also found in IS 485, (तु° महाभारत (Cit. ed.) १३.११६, २३; (Poona ed) १२.१८५, ४; १२.२३६, २६; मानवधर्मशास्त्र ६.२८. Cf. SS (OJ) 150).

VCsr 13.7. हेमधेनुधरादीनां दातारः सुलभा भुवि।
दुर्लभः पुरुषो लोके सर्वजीवदयापरः ॥
Also found in IS 7416.

VCsr 13.8: महतामपि यज्ञानां कालेन क्षीयते फलम्।
दत्त्वाभयं प्रदानस्य क्षय एव न विद्यते ॥
Also found in IS 4742.

VCsr 13.9: दत्तमिष्टं तपस्तप्तं तीर्थयात्रा श्रुतं तथा।
सर्वाण्यभयदानस्य कलां नार्हन्ति षोडशीम् ॥
Also found in IS 2694.

VCsr 13.10 चतुःसागरपर्यन्तां यो दद्याद्वसुधामिमाम्।
यश्चाभयं च भूतेभ्यस् तयोरभयदोऽधिकः ॥
Also found in IS 2232, शा. प. ४५५५.

VCsr 13.11 अध्रुवेण शरीरेण प्रतिक्षणविनाशिना ।
ध्रुवं यो नार्जयेद्धर्मं स शोच्यो मूढचेतनः ॥
Also found in IS 233, सू. २९.१०, सु.र.भा. ३८०.१४७.

VCsr 13.12 यदि प्राण्युपकाराय देहोऽयं नोऽपयुज्यते ।
ततः किमुपकारोऽस्य प्रत्यहं क्रियते नृभिः ॥
Also found in IS 5225.

VCsr 13.13 एकतः क्रतवः सर्वे समग्रवरदक्षिणाः ।
एकतो भयभीतस्य प्राणिनः प्राणरक्षणम् ॥
Also found in VCsr VII. 5, पञ्चतन्त्र (PtsK 1.323), मध. १०६, वेताल° १९.६, सू. १६८.१, IS 1359.

PX I. 26 आयुर्वित्तं गृहच्छिद्रं मन्त्रमैथुनभेषजम् ।
अपमानस्तपो दानं नव गोप्यानि यत्नतः ॥
Also found in हितोपदेश १.१३६, विक्रमचरित (VCsr VIII. 2 & 10. 3, VCmr VIII 42-3), पञ्चतन्त्र (PX 1.26 [ZDMG 61.40]), मध ८३, चा.नी. CNF 76, CNN 24) सु.र.भा. १५७.१६७, IS 998, शब्द-गौप्य. (cf. ZDMG 61. 40, JAOS 35. 11).

Śto 62.1 See above भविष्यपुराण (last entry).

Attributed to भविष्य-पुराण.

THE STORY OF ŚUKA IN THE MAHĀBHĀRATA AND THE PURĀṆAS : A COMPARATIVE STUDY.

By

V. M. BEDEKAR

[व्यासपुत्रस्य शुकस्योपाख्यानं महाभारते (शान्तिपर्वणि, ३१०-३२० अध्यायेषु) नारदीयपुराणे (पूर्वभागे ५८-६२ अध्यायेषु) देवीभागवते प्रथमस्कन्धे च वर्त्तते। महाभारतस्य मोक्षधर्मपर्वणि एतदाख्यानं वर्त्तते। तत्र भीष्मो वक्ता युधिष्ठिरश्च श्रोता। नारदीयपुराणस्याख्याने सनन्दनो वक्ता नारदश्च श्रोता। देवीभागवते च सूतो वक्ता शौनकादयो ऋषयश्च श्रोतारः। अस्याख्यानस्य श्लोकानां संख्या महाभारते ४८१, नारदीयपुराणे ३४०, देवीभागवते च ४८६ विद्यते। नारदीयपुराणोक्तं शुकोपाख्यानं प्रायेण महाभारतोक्तमुपाख्यानमेवानुसरति। परन्तु केषुचित् स्थलेषु नारदीयपुराणे महाभारतोक्तं शुकाख्यानं संक्षिप्तम्, अत एव नारदीयपुराणे अस्याख्यानस्य श्लोकसंख्या महाभारतश्लोकसंख्याऽपेक्षया न्यूनतरा वर्त्तते।

अस्मिन् निबन्धे शुकोपाख्यानस्य षड् भागान् विधाय तानाश्रित्य पूर्वोक्तेषु त्रिषु ग्रन्थेषु प्रोक्तस्य शुकोपाख्यानस्य तुलनात्मकमध्ययनमत्र प्रस्तुतम्। पुत्रप्राप्तये व्यासस्य तपः शिवाद् वरप्राप्तिं च वर्णयित्वा शुकस्य जन्म तस्य वैराग्यादि च सविस्तरं वर्णितम्। एषु त्रिषु ग्रंथेषु शुकोपाख्याने यत्कचिद्भेदो वर्त्तते सोऽप्यत्र स्पष्टीकृतः। विदुषा निबन्धकारेण अन्याभिश्चोपयोगिनीभिः टिप्पणीभिरयं निबन्धः सनाथीकृतः। महाभारतनारदीयपुराणदेवीभागवतानां च निर्माणकालविषयेऽप्यत्र विचारं कृत्वा नारदीयपुराणस्य संकलनरूपत्वं प्रदर्शितम्। यच्च देवीभागवते शुकस्य विवाहो गृहाश्रमस्वीकरणं तत्तु शक्तिप्रभावं द्योतयितुमिति लेखकस्य मतम्।]

Śuka or Śukācārya is one of the rarest and most daring creations of Indian Epic and Purāṇic mythology. Incarnating the ideal of extreme renunciation, he represents the restlessness or the divine discontent of the human spirit which, profoundly dissatisfied with worldy things, sets itself in quest of higher realms of thought, feeling and action and seeks satisfaction in reaching out and merging into the Infinite. The life-story of Śuka narrated

in the epic and Purāṇic works is remarkable for the touches which illuminate the hidden recesses of the human mind and spirit.

The Life-story of Śuka is found narrated in the following works :

(i) Mahābhārata (*MB*) (critical edition published by the Bhandarkar Oriental Research Institute, Poona) XII. chapters 310-320. --Total no. of verses 481.

(ii) Nāradīya Purāṇa (*NP*) (published by Khemarāja Śrī-kṛṣṇadāsa, Veṅkaṭeśvara Press, Bombay, Śaka 1845) I. chap. 50. verses 3-9 ; chapters 58-59-60-61-62.—Total No. of verses 340.

(iii) Devī-Bhāgavata (*DB*) (printed in the Veṅkaṭeśvara Press with the commentary *Tilaka* of Śaiva Nīlakaṇṭha. Śake 1789) I. chapters 4, 5-10 ; 14-15-16-17-18-19. 1-59.—Total no. of verses 486.

The *MB*, has 18 Books (Parvans) of which the XIIth. Book in its last section called the Mokṣadharma is devoted to the discourses on philosophical topics. The story of Śuka appears in the Mokṣadharma-parvan, where Bhīṣma narrates it to Yudhiṣṭhira in answer to the latter's query. Regarding the date of the MB., it has been generally agreed that the MB must have assumed its present form by 400 A. D.

The *NP* is divided into two parts, the former (*Pūrva-Bhāga*, NP I) consists of 125 chapters and the latter (*Uttara-Bhāga*), of 82 chapters. The story of Śuka appears in the Pūrva-Bhāga, the sage Sanandana telling the story to Nārada in answer to the latter's request. It should be pointed out that the overwhelming bulk of the verses in the chapters of the *NP* narrating the story of Śuka are identical with those in the *MB*. There are only slight variations which have been already pointed out in Appendix II No. 7 (p. 2139ff) in the critical edition of the *MB*. The *NP* version of the story of Śuka has abridged the narrative in certain parts ; that is why the number of the verses in the *NP* version, though almost identical with those in the *MB* version is less than the latter by 141. The *NP* is acknowledged to be more a compi-

lation than an original work.[1] In consonance with its character of a compilation, the *NP* appears to have compiled the text of the story of Śuka which is identical with that appearing in the *MB*. Regarding the date of the *NP* it is estimated that it was compiled between 700 and 1000 A. D.[2]

The *DB* is divided into 12 Skandhas or Books. The story of Śuka appears in Book I in chapters mentioned above in which Sūta narrates the story to the sages in answer to their query. The *DB* narrates the story according to its own bias, the overwhelming bulk of the verses being different from those in the *MB* and the *NP*, though a few halves of the verses are identical with the halves of the verses in the *MB*.[3] The *DB* is a Śākta work praising Devī as the highest deity. It is much younger than the Bhāgavata-Purāṇa. It is highly probable that *DB* was compiled in the eleventh or the 12th century A. D.[4]

After these preliminary remarks regarding the character and the age of the works in which the story of Śuka appears, there now follows a comparative study of the life-story of Śuka as it is developed in these works, i. e. *MB*, *NP* and the *DB*. In order that the similarities and differences should be clearly marked out, the story is presented below as divided into Six main heads, each of these main heads being again subdivided into subheads indicating development of the story from one stage to another. It is hoped that such a narration of the story by parts without breaking its continuity would help to highlight the similarities and the differences which appear in the three works. At the end of the subhead in the narration of the story, there are inserted the writer's *notes* which, it is hoped, will be found useful, as summing up the implications of the similarities and differences relevant at the particular stage of the story.

1. See 'Studies in the Purāṇic Records on Hindu Rites and Customs' by R. C. Hazra, M A. Ph. D. (1940), pp. 127-133.
2. See Mm. P. V. Kane 'History of the Dharmaśāstra' Vol V. Part II p. 892. Hazra (op. cit. p. 132) puts the earlier limit at 875 A. D.
3. See R.C. Hazra 'Studies in the Upa-Purāṇas' Vol. II (Sanskrit College, Calcutta, 1963) p. 341 where some identical verses are pointed out.
4. See R. C. Hazra, op. cit. pp. 341-347.

The Life-story of Śuka

I. Inroducing the story

MB XII. 310 1-10

Yudhiṣṭhira, after hearing the discourse of Vyāsa to his son Śuka as narrated by Bhīṣma in the preceding Adhyāya (309) according to which Śuka filled with disgust towards the world renounced it and went in quest of Mokṣa, again asked Bhīṣma about the life story of Śuka : "How was Śuka born ? Who was his mother ? How did he get inclined towards seeking the knowledge of the Absolute ? Please tell me about his characteristic greatness, about his Yogic power by which he got united with the Ātman and also about his knowledge." Bhiṣma replied :[5] "A man is not great on account of his age, wealth or relatives. He is great if he is '*anūcāna*' i. e. adept in the knowledge of the Vedas with their auxiliary parts. What you are asking is rooted in a life of austerities (Tapas) which requires the control of the senses, i. e. Yoga. Even a fraction of fruit acquired by Yoga is superior to that acquired by performing a thousand Aśvamedha or a hundred Vājapeya sacrifices. In this connection, I shall narrate to you the story of the birth of Śuka, of his Yoga and of his highest achievement—which is hardly known to uncultured persons". Then Bhīṣma goes on to narrate the story.

According to Bhīṣma, therefore, the life story of Śuka embodies the highest achievements which the knowledge of the Vedas with their auxiliary parts, the practice of Tapas and Yoga can help one to attain.

[5] न हायनैर्न पलितैर्न वित्तेन न बन्धुभिः ।
ऋषयश्चक्रिरे धर्मं योऽनूचानः स नो महान् ॥ 6 ॥
तपोमूलमिदं सर्वं यन्मां पृच्छसि पाण्डव ।
तदिन्द्रियाणि संयम्य तपो भवति नान्यथा ॥ 7 ॥
अश्वमेधसहस्रस्य वाजपेयशतस्य च ।
योगस्य कलया तात न तुल्यं विद्यते फलम् ॥ 9 ॥ MB XII. 310

NP I. 50. 3-9

58. 1-2 ab

Nārada requests the sage Sanandana to tell him the life-story of Śuka: "It is said that Śuka, full of inward and outward detachment, attained the highest fulfilment. How did Śuka, even as a child, attain such knowledge ? Please tell me the secret of his life." Sanandana replied[6] : "I shall tell you briefly the birth-story of Śuka. Man is not great on account of his age, wealth or relatives. He is great if he is *Anūcāna*, i. e. if he knows the Vedas with their auxiliary parts." At this point Nārada asks Sanandana to explain to him the characteristics of Anūcāna and Sanandana explains them by describing six auxiliary branches of knowledge of the Vedas (*Ṣaḍaṅgāni*). This description occupies 7 chapters (I. 51-57) of the *NP*. In the beginning of 1.58, Nārada harking back to his original request, again says to Sanandana : "I have learnt about all the auxiliary branches of knowledge of the Vedas as an explanation of the term 'Anūcāna.' Now tell me about the birth-story of Śuka" ; and Sanandana immediately begins the story.

DB I. 3. 36-38 and I. 4. 1-3

Sūta said to Śaunaka and other sages of the Naimiṣa forest that Dvaipāyana Vyāsa narrated the Bhāgavata-Purāṇa to his son Śuka who was not born of a woman (*ayonija*) but was begot from a fire-wood (*araṇi*). The sages told Sūta that they were greatly intrigued by his statement that Śuka was not born of a woman but that he was begot from firewood. So they requested him to narrate the story of Śuka's birth. Sūta accordingly begins his narration.

Note : It will be clear from the above summaries that the interlocutors and the narrators of the life story of Śuka are

[6] न हायनैर्न पलितैर्न वित्तेन न बन्धुभिः ।
ऋषयश्चक्रिरे धर्मं योऽनूचानः स नो महान् ॥ 7 ॥
शृणु नारद वक्ष्यामि ह्यनूचानस्य लक्षणम् ।
यज्ज्ञात्वा साङ्गवेदानामभिज्ञो जायते नरः ॥ 9 ॥ NP I. 50.

different in the three works. In the *MB* Bhīṣma narrates it to Yudhiṣṭhira and in the *NP* Sanandana to Nārada in order to satisfy their curiosity and wonder at Śuka's attainment of life's fulfilment through detachment and knowlede. In the *DB* Sūta narrates it to the sages who are interested in Śuka as the recipient of the Bhāgavata-purāṇa and want to know about his superhuman birth.

II. The Birth of Śuka. His Childhood.

(a) *Vyāsa actuated by the desire to have a son propitiates Mahādeva Umāpati by austere penance.*

MB XII. 310. 11-29

(Bhīṣma continues his narration to Yudhiṣṭhira)

Vyāsa, driven by the desire to have a son, practised Yogic austerities on the peak of the Meru mountain where lived Mahādeva and his queen Umā. The sage lived on air for a hundred years and yet he remained fresh and full of vitality, 'to the dismay of all the three worlds.' The Lord Tryambaka, pleased with Vyāsa's supremely austere penance, appeared before him and said: "You will have a son as great and as pure as fire, air, water, earth and the sky, the great Elements of Nature. He will think and contemplate about their nature, and will become their inmost being".[7]

NP I. 58. 3-17

The part of the story is narrated by Sanandana to Nārada in verses identical with the *MB*.

DB I. 4. 4-65 ; 10. 1-22

Vyāsa happened to see on the bank of the Sarasvatī, a pair of sparrows fondling their young one. This sight made him uneasy at the thought of his having no son. He therefore, went

7. यथा ह्यग्निर्यथा वायुर्यथा भूमिर्यथा जलम् ।
यथा च खं तथा शुद्धो भविष्यति सुतो महान् ॥ 28 ॥
तद्भावभावी तद्बुद्धिस्तदात्मा तदुपाश्रयः ॥ 29 ॥ MB XII. 310

to the slopes of the Meru mountain to practise penance. He could not, however, make up his mind as to which god Viṣṇu or Rudra he should propitiate for getting a son. At that time Nārada appeared before him and advised him to propitiate Devī, as he (Nārada) had learnt from his father Brahmadeva that it was the Śakti or the female power who was supreme, even Vāsudeva the Lord being dependent on her.[8] Vyāsa according to Nārada's advice, practised penance on the peak of the Meru mountain to propitiate Devī or Mahāmāyā, as also Mahādeva and his Devī consort Sadāśivā, in order to get a son. The extremely severe penance which Vyāsa practised struck terror into the heart of Indra. Indra went to Rudra who comforted him by declaring that he would fulfil the wish of Vyāsa. Accordingly Rudra went to Vyāsa and blessed him by saying : "You will have a son who will be pious and full of the purest qualities." Thus blessed by the boon of Śiva, Vyāsa returned to his hermitage.

Note—In the *MB* and the *NP*, though the interlocutors Yudhiṣṭhira and Nārada and the narrators Bhiṣma and Sanandana are respectively different. the content and the wording of the story are identical. In the the *DB*, though the story is essentially the same, the wording is quite different. Besides, the *DB* introduces some additional strands into the story. For instance, the episode of a pair of sparrows fondling their young one appears to have been introduced to explain the awakening of the desire in Vyāsa to have a son. Again, in consonance with its avowed object of glorifying the female element in creation, the *DB* makes Vāsudeva and Vyāsa meditate on Śakti—the supreme female power in creation.

8. (हरिराह)—

तस्मान्नाहं स्वतंत्रोऽस्मि शक्त्यधीनोऽस्मि सर्वथा ।
तामेव शक्तिं सततं ध्यायामि च निरन्तरम् ॥ 61 ॥

....

असंशयं हृदम्भोजे भज देवीपदाम्बुजम् ।
सर्वं दास्यति सा देवी यद्यदिष्टं भवेत्तव ॥ 64 ॥ DB I. 4

(b) *Śuka is born*

MB XII. 311. 1–11

Vyāsa had now got a boon from Śiva that he would get a son. Once while he was rubbing firewood (*araṇi*) in order to produce fire, he happened to see a celestial damsel named Ghṛtācī. His heart was smitten with passionate desire at the sight of that beauty. Ghṛtācī at that moment assumed the form of a female parrot. Finding himself thwarted by the changed appearace of Ghṛtācī, the sage could hardly control his passion. His body perspired all over. Carried away by the physical charms of Ghṛtācī, he tried his best to control his mind. But the inevitable happened.[9] While he was rubbing wood to make fire, his vital seed fell on one piece of the firewood. While the firewood with the sage's vital seed was being rubbed, there kindled into life and was born Śuka like fire effulgent with lustre bearing the excellent features and complexion of his illustrious father.

NP I. 58. 18-27.

This part of the story appears in verses quite identical with those in the *MB* above.

DB I. 10. 23-36 ; 14. 1-12.

(Sūta continues to tell the story of Śuka to the Ṛṣis :) Vyāsa while rubbing the firewood to produce fire, furiously thought of getting a son. While he anxiously thought as to how he would be able to get a young wife who would beget him a son, he happened to see the celestial damsel Ghṛtācī. On seeing her, his heart was smitten with the darts of love and he thought to himself : "In what a difficult predicament am I ? On the one hand, people will find fault with me for my being the helpless victim of a depraved passion ! On the other hand, the life of a householder

9. स तामप्सरसं दृष्ट्वा रूपेणान्येन संवृताम् ।
शरीरजेनानुगतः सर्वगात्रातिगेन ह ॥ 5 ॥
न शशाक नियन्तुं तद् व्यासः प्रविसृतं मनः ।
भावित्वाच्चैव भावस्य घृताच्या वपुषा हृतः ॥ 6 ॥ MB XII. 311

wedded to a worthy wife confers the fulfillment of the desire for a son and the joy of heaven and the bliss of Mokṣa thereafter on one who attains knowledge. But such fulfillment and joy can not be had from this celestial damsel who is a courtezan of the gods.[10] For, I have heard from Nārada that the king Purūravas came to grief through his affair with divine courtezan Urvaśī," [Here the *DB* in the chapters I. 12 and 13 narrates the story of Urvaśī and Purūravas]. While Vyāsa was engrossed in these thoughts at the sight of Ghṛtācī, the latter got frightened at the sight of the moody sage and assuming the form of a female parrot, got away from his presence. Vyāsa tingling with passion, could not control his perturbed mind and could not avoid the inevitable.[11] While he was rubbing the firewood in order to produce fire, his vital seed suddenly fell on the firewood. Without heeding it, he went on rubbing that firewood whence was born Śuka handsome like Vyāsa and effulgent like the kindled sacrificial fire.

Note—The story except for the interlocutors and the narrators told in the *MB* and the *NP* is identical in extent, words and meaning. In the *DB*, the story is essentially the same, some situations receiving amplification and explanation at the hands of the author, e. g. the thoughts of Vyāsa regarding the blessings of a householder's life blessed with a son reflect and explain his fervent desire to have a son. So also the *DB* provides an explanation as to why Ghṛtācī turned herself into a parrot : She was frightened at the sight of the moody sage and turned herself into a parrot in order to escape his presence and wrath.

(c) *Endowed with divine gifts, Śuka completes his studies and discovers his ideal of Mokṣa.*

MB XII. 311. 12-27 ; 312. 1-12

The birth of Śuka was hailed with great joy by the denizens

10. गृहस्थाश्रमसंभूतं सुखदं पुत्रकामदम् ।
स्वर्गदं च तथा प्रोक्तं ज्ञानिनां मोक्षदं तथा ।। 35 ।।
न भविष्यति तन्नूनमनया देवकन्यया ।। 36 ।। DB. I. 10.

11. न शशाक नियन्तुं च व्यास: प्रविसृतं मनः ।। 5 ।।
बहुशो गृ[illegible]माणं च घृताच्या मोहितं मनः ।
भावित्वान्नैव विधृतं व्यासस्यामिततेजसः ।। 6 ।। Ibid I. 14.
cf. *MB* in footnote 9 above

of heaven and by the world. The divine hosts of Gandharvas and Apsarasas gave music and dance. There were showers of flowers from heaven. Śuka, even as a child, was provided by divine beings with requisites which a Brahmacārin (a student) requires. A divine staff (Daṇḍa) and loving cloth of dark hide (Kṛṣṇājina) fell before him from heaven. Indra, the lord of the gods, gave him a water-pot (Kamaṇḍalu) and other divine apparel[12]. The divine river Gaṅgā incarnate appeared before him and provided him ablution. The great Lord Mahādeva himself with his divine consort performed his Upanayana and initiated him into student's life. The Vedas, with all their esoteric teachings were ready at his beck and call. He chose Bṛhaspati (the preceptor of the gods) as his preceptor and even as a child learnt all the Vedas, history, and other branches of knowledge such as the government of the kingdom, in all their entirety and by his knowledge and penance won esteem and regard of the sages and the divinities. But his mind took no delight in the duties of the first three stages of life which are based on the householder's life.[13] His vision was fixed on the duties and the way of life which are meant to lead to Mokṣa. He therefore approached his father and said : "Please instruct me as to what I should do to be enabled to attain Mokṣa, so that my mind would get the highest peace"[14]. Vyāsa first asked him to master the whole Yoga and Sāṁkhya. When Śuka had done it, Vyāsa asked him to approach Janaka, the King of Mithilā. "He will explain to you everything concerning Mokṣa. I officiate as chief priest at his sacrifice. He is proficient in the knowledge

12. अन्तरिक्षाच्च कौरव्य दण्डः कृष्णाजिनं च ह ।
पपात भुवि राजेन्द्र शुकस्यार्थे महात्मनः ॥ 13 ॥ MB XII. 311

13. न त्वस्य रमते बुद्धिराश्रमेषु नराधिप ।
त्रिषु गार्हस्थ्यमूलेषु मोक्षधर्मानुदर्शिनः ॥ 27 ॥ MB XII. 311

14. स मोक्षमनुचिन्त्यैव शुकः पितरमभ्यगात् ।
प्राहाभिवाद्य च गुरुं श्रेयोर्थी विनयान्वितः ॥ 1 ॥
मोक्षधर्मेषु कुशलो भगवान् प्रब्रवीतु मे ।
यथा मे मनसः शान्तिः परमा संभवेत् प्रभो ॥ 2 ॥ MB XII. 312

which leads to Mokṣa. He will remove all your doubts. Do as he will ask you to do." Śuka, thus addressed by his father, left for Mithilā to see Janaka.

NP I. 58. 28-54

The part of the story narrated above appears in the *NP* in *identical verses* to almost the same extent.

DB I. 14. 13-70 ; 15. 1-67 ; 16. 1-61 ; 17. 1-10

The birth of Śuka was greeted with great joy by the Gandharvas, Apsarasas, and the gods. The requisite equipment of the Brahmacārin—viz. the staff, dark hide and waterpot fell from the sky for Śuka. Vyāsa performed his Upanayana. Śuka chose Bṛhaspati as his preceptor, learnt all the Vedas with their auxiliary parts and returned to his father. (This part of the story appearing here in a shorter form and in different words is mostly identical in content with the *MB*. In the following part, however, the *DB* gives quite a different slant to the content and the spirit of the story).

Vyāsa greeted Śuka with great affection and settled him at the hermitage. Anxious to get Śuka married, Vyāsa said to him : "You have studied all the Dharma-Śāstras. Now get married and enter into householder's stage of life. Beget a son and free me from the 'debt'. A man without a son has no future."[15] Then follows a long argument between the son and the father. Śuka put it to Vyāsa : "what happiness is there for a man who is enslaved by a woman ? The householder's life is a life of captivity.[16] What happiness is there in a life of captivity ?"[16] Vyāsa replied, defending the life of a householder : "A householder's

15. वेदोऽधीतस्त्वयानघ । धर्मशास्त्राणि सर्वाणि कुरु भार्यां महामते ॥ 27 ॥
ऋणान्मोचय मां पुत्र प्राप्य दारान् मनोरमान् ॥ 28 ॥
अपुत्रस्य गतिर्नास्ति स्वर्गो नैव च नैव च ॥ 29 ॥ DB I. 14·

16. स्त्रियं कृत्वा महाभाग भवामि तद्वशानुगः ।
सुखं किं परतन्त्रस्य स्त्रीजितस्य विशेषतः ॥ 37 ॥
···गृह्णाति पुरुषं यस्माद् गृहं तेन प्रकीर्तितम् ।
क्व सुखं बन्धनागारे तेन भीतोऽस्म्यहं पितः ॥ ibid

life is not prison house. Even a householder, who is free in mind, can get Deliverance. There is no higher duty than that of the Gṛhastha. One should gradually go from one stage of life to another. It is difficult to control the turbulent senses for one who has not taken to a wife. Therefore, do what I tell you in your own interest. Get married to a girl of a good family and follow the path laid down by the Vedas."[17] Śuka however, could not be persuaded. He replied to his father with counter-arguments : "The householder's worldy life is full of sorrows and is like a snare." Vyāsa trembled with pain, wept with sorrow and his mind was dejected at this resolute stand of Śuka. Seeing the pitiable condition of his father, Śuka replied with dismay : "I am simply bewildered to see that even the great Vyāsa—the promulgator of the Vedānta—has been deluded by the enticements of the mysterious Māyā of the world. As for me, the idea that I am bound and that I should get free from these bonds of worldly existence does not leave me."[18] Vyāsa then appealed to Śuka to study the Bhāgavata-Purāṇa which, he hoped, would impress on him the sovereign power of the Śakti or the Devī or the Lakṣmī—i. e. the sovereignty of the female element in Creation. It is said further on in the *DB* that Śuka studied the Purāṇa but did not attain the peace of mind which he so fervently

17. न गृहं बन्धनागारं बन्धने न च कारणम् ।
मनसा यो विनिर्मुक्तो गृहस्थोऽपि विमुच्यते ॥ 55 ॥
आश्रमादाश्रमं गच्छेदिति धर्मविदो विदुः ॥ 61 ॥
इन्द्रियाणि महाभाग मादकानि सुनिश्चितम् ।
अदारस्य दुरन्तानि पञ्चैव मनसा सह ॥ 64 ॥
तस्मात्त्वमपि कल्याणं कुरु मे वचनं हितम् ।
कुलजां कन्यकां वृत्वा वेदमार्गं समाश्रय ॥ 70 ॥ ibid

18. अहो मायाबलं चोग्रं यन्मोहयति पण्डितम् ।
वेदान्तस्य च कर्तारं सर्वज्ञं वेदसंमितम् ॥ 24 ॥
न जाने का च सा माया किंस्वित् सातीव दुष्करा ।
या मोहयति विद्वांसं व्यासं सत्यवतीसुतम् ॥ 26 ॥
बद्धोऽहमिति मे बुद्धिर्नापसर्पति चिन्ततः ॥ 45 ॥ DB I. 15.

wished. Seeing Śuka still restless, Vyāsa advised Śuka to approach Janaka of Mithilā. He said—"King Janaka is *Videha*[19] and Jīvana-mukta : While he leads his normal life of a king, he has transcended the weaknesses and temptations of the flesh and lives like one emancipated. He will remove your doubt and delusion and expound you the true reality." At this proposal and hearing the description of Janaka Śuka exclaimed : "Oh ! what a hypocrisy ! To say that a king rules his kingdom and at the same time has transcended the weaknesses of the flesh is a contradiction in terms like saying that the barren woman has a son.[20] How can he be said to be emancipated when as a king he experiences the pleasures and sorrows of worldly existence and has to live in and deal with inequalities? I have grave doubts how a king living a householder's life can attain the state of emancipation. I have a desire to see the king and get my doubts removed. I shall therefore, go to Mithilā." With these words, Śuka fell at the feet of his father and took his leave. Vyāsa while bidding him farewell said : "You are my very life. I shall feel miserable without you. After seeing Janaka and getting your doubts cleared by him you should return and stay here, devoting yourself to the study of the Vedas"; and Śuka then left for Mithilā to meet Janaka.

Note—While this part of the story is identical in extent and wording in the *MB* and the *NP*, it has been given a different orientation in the *DB*. In the *DB*, Vyāsa who had a desire for a son and eventually got a son, further champions the cause of the householder and persuades Śuka to get married and procreate progeny. Śuka, who wants to renounce the world and become a recluse, opposes Vyāsa who now proposes to him to see Janaka. Vyāsa probably hopes in this way to bring Śuka round to accept

19. There is a play on the word Videha. Janaka the king of the country of the Videhas is also said to be Videha ; one who has transcended the sense of physical existence.

20. दंभोऽयं किल धर्मात्मन् भाति चित्ते ममाधुना ।
जीवन्मुक्तो विदेहश्च राज्यशास्त्रे मुदान्वितः ।।50।।
वंध्यापुत्र इवाभाति राजासौ जनकः पितः ।।51।। DB. I. 16

the life of a householder from the example of Janaka who being mentally detached, combines in himself the roles of the householder and the recluse. Śuka, however, is strongly in favour of renunciation. He can not believe that Janaka, a householder and a king, can be a *Videha* and Jīvanmukta.

III. Śuka's meeting with Janaka

(a) *Śuka's journey to Mithilā of Janaka and his reception at Janaka's court.*

MB XII. 312. 12-46 ; 313. 1-13.

Śuka flew over the mountains, the rivers and the forests, crossed many countries and cities and reached the country of Videha which was ruled by Janaka. While going through the country-side of Videha, he saw villages full of cows and settlements of cowherds, rich with corn, milk and food. He also saw on the way hundreds of ponds adorned with lotus plants. He reached the suburbs of Mithilā where there were parks full of elephants, horses and crowded with men and women. He at last arrived at the first outer gate of Mithilā. There he was first stopped by the gatekeeper. But he was allowed to enter when the gatekeeper found him deeply engrossed in meditation, and like one emancipated (mukta). While he walked on towards the palace, through the thoroughfare, another gatekeeper, struck by his dazzling splendour like that of the midday sun, ushered him into the hall beyond the second gate. There Śuka remained, full of repose and calm, his thoughts bent on Mokṣa alone, little heading his surroundings. Soon, the king's minister came and with folded hand, ushered him into the third chamber of the king's palace. Adjoining the chamber was a lovely garden with well-laid out bathing pools and flowering trees. The minister led Śuka into the garden, pointed him out a seat and went away. There Śuka seated himself and stayed the whole night. He was soon surrounded there by young beautiful courtezans clad in fine clothes and wearing golden ornaments. They danced, sang and frolicked about him with sweet amorous blandishments, offering him excellent bed with rich coverlet. But Śuka remained unmoved by all these tempta-

tions. In the midst of women, he practised yogic meditation in the first part of the night, slept soundly during the hours of midnight and wok up to practise yogic contemplation again during the last watches of the night. Then the next morning, king Janaka came to meet him along with his ministers. Led by the royal priest, Janaka approached Śuka, offered to Śuka high seat embellished with jewels and covered with rich coverlets, and presented him, with bowed head, worship including a cow. After mutual customary inquiries regarding health etc. were over, Śuka on being asked by Janaka the reason of his visit, told him that he was sent by his father and that he wanted to know from him the following :[21] "How is Mokṣa or Emancipation achieved ? By knowledge or or by penance ? By way of activism or renunciation?" Thereupon followed the discourse of Janaka.

NP I. 58. 54-72 ; 59. 1-10

The above part of the story, without some portions, is narrated in the *NP* in verses identical with those in the *MB*. The portions that are omitted include firstly verses relating to the account of the places on the way which Śuka is described in the *MB* to have seen during his journey to Mithilā, and secondly verses describing the reception which Śuka is described in the *MB* to have received from the gatekeepers and the courtezans. Thus the extent in the *NP* relating to this part of the story is less than that in the *MB* by about 18-19 verses. The omitted portion does not make any material change in the tenor of the story.

DB I. 17. 11-66 ; 18. 1-14

Śuka started on his journey to Mithilā and went fast as an arrow discharged from a bow. On his way he saw many countries with rich people, forests and ripe fields. He also beheld many yogins, and followers of the Śaiva, Pāśupata, Saura, Śākta and Vaiṣṇava Sects. When he entered Mithilā, he was accosted by the gatekeeper and was prevented from entering, until he knew who the newcomer was. Śuka replied : "I have come here to

21. किं कार्यं ब्राह्मणेनेह मोक्षार्थश्च किमात्मकः ।
कथं च मोक्षः कर्त्तव्यो ज्ञानेन तपसापि वा ।। *MB* XII. 313.13

see your king. As you are obstructing me, it appears that I was wrongly informed by my father. He told me that your king is really a Videha i. e. he has transcended the selfish considerations of the body and the mundane world. How does this claim of your king square with the obstruction that you now put against my entry, under his orders?"[22] The gate-keeper was impressed by the words of Śuka and requesting to be excused, allowed him to enter. Before moving further, Śuka gave a short discourse to the gatekeeper on the latter's request on worldly pleasures and sorrows, which he said, are due to greed and attachment for the things of the world. True happiness lies in contentment, he said.[23] Then Śuka walked unconcerned through the market places of Mithilā and finally entered the precincts of the palace. There also at the entrance he was obstructed by the gatekeeper ; but he stood still and in meditation until a minister of Janaka came and ushered him first into a palace-chamber and then into a garden adjoining the chamber. The courtezans, under the orders of the minister, attended on him, trying all their charms and blandishments. He was also taken to the special garden of the king's harem by the ladies of the harem who were struck and infatuated by his handsome form and mien. Women provided him with excellent bed covered with rich coverlets. But Śuka remained calm and unaffected. He considered them all as his mother. In the presence of them all, unperturbed, he practised meditation in the first part of the night, then slept soundly for the middle watches of the night; getting up and again practising contemplation during the last part. Then in the morning, king Janaka with his ministers went to see him. After receiving customary worship and inquiries from the king, Śuka disclosed the reason of his coming[24] : "My

22. अप्रवेशः पुरे जातो विदेहो नाम भूपतिः । DB I. 17.29
23. बन्धुः संतोष एवास्य नान्योऽस्ति भुवनत्रये ॥ Ib. I. 17.47
24. व्यासेनोक्तो महाराज कुरु दारपरिग्रहम् ।
सर्वेषामाश्रमाणां च गृहस्थाश्रम उत्तमः ॥ 6 ॥
मया नाङ्गीकृतं वाक्यं मत्वा बन्धं गुरोरपि ।
न बन्धोऽस्ति इति तेनोक्तो नाहं तत्कृतवान् पुनः ॥ 7 ॥ DB 1.18

father Vyāsa wants me to take to a wife, for according to him, the householder's stage of life is the best. I did not accept his view, for I think the householder's life is a great bondage. He has referred me to you. You, he says are a king and a ruler and yet are emancipated, not being bound by the bonds of mundane desires. I also wish to get emancipated. You will kindly instruct me as to what I should do." And Janaka began his discourse to Śuka.

Note—While this part of the story narrated in the *MB* and the *NP* is completely identical in wording and tenor, that in the *DB* is couched in a different wording with a longer account. The *DB* account introduces new elements of which more important are the following : Śuka sees the Yogins and the followers of various religious sects on his way to Mithilā. In his encounter with the gatekeeper of Mithilā, he is made to pass critical remarks on, what appear to him, the contradictions in the character of king Janaka and then he is also made to deliver a discourse to the gatekeeper on the latter's request. The account in the *DB*, though longer and containing additions, does not essentially detract from the spirit of the story. The longer account with additions looks, as if it is the expansion of the ideas contained in the *MB* and *NP* versions.

(b) *Janaka's discourse to Śuka*

MB XII. 313. 14-51 ; 314. 1-2.

The following is the summary of the main point in the discourse. Janaka said : "To get the state of emancipation, a man should order his life and live gradually and progressively through the four stages of life (Āśramas)—Brahmacarya, Gārhasthya, Vanyāśrama (i. e. Vānaprastha) and finally Brahmāśrama (i. e. Sannyāsa) discharging the duties of every stage."[25] At this point Śuka intervened and asked : "If knowledge

25. पूर्वैराचरितो धर्मश्चातुराश्रम्यसंकथः ।। 24 ।।
अनेन क्रमयोगेन बहुजातिषु कर्मणा ।
कृत्वा शुभाशुभं कर्म मोक्षो नामेह लभ्यते ।। 25 ।। MB XII. 313

which is essential for the state of emancipation arises in a man's mind, is it still necessary for him to live through all the customary Āśramas of life?—This is my problem."[26] Janaka replied :[27] "The traditional religious code of the four āśramas is meant to preserve the uninterrupted continuity of society and of activities essential to it. One whose mind has become purified can attain the state of emancipation even in his youth in this first āśrama i. e. stage of life. For him the remaining three Āśramas have no meaning. The 'Light' is within and can be visualized by one who has equanimity. One who does not bear ill in thought, word

26. उत्पन्ने ज्ञानविज्ञाने प्रत्यक्षे हृदि शाश्वते ।
किमवश्यं निवस्तव्यमाश्रमेषु वनेषु वा ॥ 20 ॥

27. अनुच्छेदाय लोकानामनुच्छेदाय कर्मणाम् ।
पूर्वैराचरितो धर्मः चातुराश्रम्यसंकथः ॥ 24 ॥
....
आसादयति शुद्धात्मा मोक्षं वै प्रथमाश्रमे ॥ 26 ॥
तमासाद्य तु मुक्तस्य दृष्टार्थस्य विपश्चितः ।
त्रिष्वाश्रमेषु को न्वर्थो भवेत्परमभीप्सतः ॥ 27 ॥
....
ज्योतिरात्मनि नान्यत्र रतं तत्रैव चैव यत् ।
स्वयं च शक्यं तद्द्रष्टुं सुसमाहितचेतसा ॥ 32 ॥
....
यदा न कुरुते भावं सर्वभूतेषु पापकम् ।
कर्मणा मनसा वाचा ब्रह्म संपद्यते तदा ॥ 34 ॥
त्यक्त्वा कामं च मोहं च ततो ब्रह्मत्वमश्नुते ॥ 35 ॥
एतत्सर्वं प्रपश्यामि त्वयि बुद्धिमतां वर ।
यच्चान्यदपि वेत्तव्यं तत्त्वतो वेद तद् भवान् ॥ 41 ॥
व्यवसायेन शुद्धेन मद्विधैश्छिन्नसंशयः ।
विमुच्य हृदयग्रन्थीनासादयति तां गतिम् ॥ 46 ॥
....
अहं च त्वानुपश्यामि ये चाप्यन्ये मनीषिणः ।
आस्थितं परमं मार्गमक्षयं तमनामयम् ॥ 50 ॥
यत्फलं ब्राह्मणस्येह मोक्षार्थश्च यदात्मकः ।
तस्मिन्वै वर्तसे विप्र किमन्यत् परिपृच्छसि ॥ 51 ॥

and deed towards any creature, who has cast off desire and greed attains to Brahman i. e. the state of emancipation. I can see all this present in you. You have known what is really to be known. I assure you that you are already on that imperishable and blissful highway of state of emancipation. The ultimate fruit that a Brāhmaṇa achieves, the state of Mokṣa, its very substance is already in your possession. What else do you ask for ?" After hearing the discourse; of Janaka Śuka made up his mind and sped towards the north, bound for the Himālaya.

NP I. 59. 11-50

The discourse of Janaka;as narrated in *MB* above appears in identical verses in the *NP* and to the same extent.

DB I. 18. 15-61 ; 19. 1-35

As in the *MB*, in the *DB* also Janaka in the beginning (I. 18. 15-22) exhorted[28] Śuka to remember that one who wants to attain the state of emancipation should follow the Vedic path of living gradually through the four graded Āśramas (stages) of life. Thereupon Śuka, as in the *MB*, here in the *DB* also, interrogated him asking whether for one whose mind was filled with dispassion born of knowledge, it was still necessary to live through all the āśramas of life.[29] From this point onwards, the answer of Janaka and the subsequent questions of Śuka and again Janaka's answers thereto in the *DB* have a wording and bearing different from those in the *MB* and the *NP*. Janaka replied :[30] "The

28. आश्रमादाश्रमं गच्छेदिति शिष्टानुशासनम् ॥ DB I. 18.22.

29. उत्पन्ने हृदि वैराग्ये ज्ञानविज्ञानसम्भवे ।
अवश्यमेव वस्तव्यमाश्रमेषु वनेषु वा ॥ DB I. 18.23

30. दुर्जरं वासनाजालं न शान्तिमुपयाति वै ।
अतस्तच्छमनार्थाय क्रमेण च परित्यजेत् ॥26॥
गृहस्थाश्रमसंस्थोऽपि शांतः सुमतिरात्मवान् ।
न च हृष्येन्न च तपेल्लाभालाभे समो भवेत् ॥31॥
मन एव मनुष्याणां कारणं बन्धमोक्षयोः ॥39॥
बन्धमोक्षौ मनःसंस्थौ तस्मिन् शान्ते प्रशाम्यति ॥40॥
अतो वेदप्रदिष्टेन मार्गेण गच्छतां शुभम् ॥47॥ DB I. 18.

14

complex knot of desires is difficult to cut at a stroke. It can be removed only gradually by living through the four stages of life. Even who lives a householder's life can get a state of emancipation if he lives a life of detachment. The states of bondage and emancipation are after all contingent on the state of the mind. One, whose mind is still, gets serene. Leading a life of duties prescribed by the Veda, in a spirit of detachment leads one to emancipation." At this point Śuka put in an objection :[31] "The duties prescribed by the Vedas include sacrifices which involve injury and violence. How can the discharge of such duties lead to emancipation ?" Janaka replied : "The injury or violence when done without self interest or attachment is tantamount to non-injury or non-violence."[32] Then Śuka put forth another doubt :[33] "How can a man living in the midst of temptations remain disinterested, detached and passionless ? While you are reigning as king, your desire for wealth, comfort and pleasure, and victory in battle is alive. How can you be, then, said to have attained the state of emanciption in this very life ? Your forefathers are reputed for their name of Videha i. e. the emancipated ones who have trans-

31. वेदधर्मेषु हिंसा स्यात् अधर्मबहुला हि सा ।
कथं मुक्तिप्रदो धर्मो वेदोक्तो बत भूपते ।।19 DB I. 18.

32. रागिणां सापि हिंसैव निस्पृहाणां न सा मता ।।59 DB I. 18.

33. संदेहोऽयं महाराज वर्तते हृदये मम ।
मायामध्ये वर्तमानः स कथं निस्पृहो भवेत् ।।1
....
वित्तैषणा न ते शान्ता तथा राजसुखैषणा ।
जयैषणा च संग्रामे जीवन्मुक्तः कथं भवेः ।।5
... .
तव वंशोद्भवा ये ये श्रुताः पूर्वे मया नृपाः ।
विदेहा इति विख्याता नामतः कर्मतो न ते ।।20
निमिर्नामाभवद्राजा पूर्वं तव कुले नृप ।
यज्ञार्थं स तु राजर्षिर्वसिष्ठं स्वगुरुं मुनिम् ।।21
निमन्त्रयामास................।।22
....
अन्योन्यशापात् पतितौ तावेव च मया श्रुतम् ।।26
विदेहेन च राजेन्द्र कथं शप्तो गुरुः स्वयम् ।
विनोद इव मे चित्ते विभाति नृपसत्तम ।।27 DB I. 19.

cendend the temptations and weaknesses of the flesh. It is reported that one of your forbears named Nimi, out of anger, cursed his preceptor in return for the latter's curse. To call such a king 'emancipated' appears to me a joke! As for me, I[34] have resolved to lead a life of a recluse roaming from place to place. My mind is not interested in the home and in the wife. I shall roam like a deer without possessing any property, unaffected by pairs of opposites like pleasure and pain." Thereupon Janaka replied[35]: "You will fraternize with the deer, no doubt. But the properties of the Great Elements of which this body is composed prevail everywhere. One is always anxious to get food. Even a recluse like you—how can you get free from anxiety on that account? You are plagued by doubt. I am free from doubt. I have realized that I am not in bondage and that is why I am happy. The bondage consists in the belief that 'this body is mine', while freedom from this belief is emancipation. The same is applicable to the house, wealth and kingdom which, I have realized, are not mine." After hearnig the discourses of Janaka, Śuka was pleased in mind. He took leave of Janaka and returned to the hermitage of Vyāsa.

Note—While the wording and the tenor of the questions of Śuka and the discourse of Janaka in reply to Śuka are identical in the *MB* and the *NP*, they undergo a change in the *DB*. The

34. न मेऽद्य रमते चित्तं गृहदारादिषु क्वचित् ।
एकाकी निस्पृहोऽत्यर्थं चरेयमिति मे मतिः ॥12॥
निःसंगो निर्मम: शान्तः पत्रमूलफलाशनः ।
मृगवद्विचरिष्यामि निर्द्वंद्वो निष्परिग्रहः ॥13॥ DB I. 19

35. मृगैः सह सुसंबंधो भविता ते न संशयः ॥29॥
महाभूतानि सर्वत्र निःसंगः क्व भविष्यसि ।
आहारार्थं सदा चिन्ता निश्चिन्तः स्याः कदा मुने ॥30॥
विकल्पोपहतस्त्वं वै दूरदेशमुपागतः ।
न मे विकल्पसंदेहो निर्विकल्पोऽस्मि सर्वथा ॥32॥
न बद्धोऽस्मीति बुद्ध्याहं सर्वदैव सुखी मुने ॥33॥
देहोऽयं मम बन्धोऽयं न ममेति च मुक्तता ।
तथा धनं गृहं राज्यं न ममेति च निश्चयः ॥35॥ DB I. 19

wording in the *DB* is completely different. So also, the tenor and the upshot of the discourse in the *DB*, are also radically different from those in the *MB*. In the *MB* and *NP* Janaka with his insistence on mental detachment or dispassion as the essential prerequisite for the state of emancipation, accepts Śuka's qualification for that state and allows him to be a recluse if he so chooses, without requiring him to pass through the graded stages of the three Āśramas. In the *DB*, however, Janaka, with equal insistence on the qualification required for the state of emancipation, implies his preference for stage of a householder with the requisite qualification. He attacks Śuka's belief that detachment or dispassion which is an indispensable prerequisite for emancipation is best attained in the life of a recluse only and insists that householder's life such as his own embodying the spirit of utmost detachment can be an adequate, if not a better, substitute for the life of a recluse.

IV. Śuka back at his father's place in the Himālaya

(a) *The description of the Himālaya*

MB XII. 314. 3-22

The Himālaya which was the abode of Vyāsa and to which Śuka now returned is described in some twenty verses : Himālaya is full of celestial damsels and kinnaras and echoes with the notes of their songs. It is full of various kinds of birds. It is frequented by the Eagle king of the birds and by the divine guardians of the quarters (Lokapālas). It was on the Himālaya that god Kumāra threw his missile (Śakti) which could not be moved by any god except Viṣṇu. It was on the side of the mountain that Mahādeva practised austere penance in a hermitage which, surrounded by flames of fire, was guarded by the god of fire himself.

NP } *DB* } Both omit the description of the Himālaya.

(b) *Śuka on arrival, finds Vyāsa engaged in teaching the Vedas to his four pupils.*

MB XII. 314. 23-49 ; 315. 1-10.

While Vyāsa was teaching the Vedas to his four pupils

named Sumantu, Vaiśampāyana, Jaimini and Paila, he saw Śuka 'effulgent like the Sun', speeding to him like an arrow. Śuka bowed down at his father's feet and greeted the four pupils. He then reported with glad heart, the discourse he had heard from Janaka. Having heard him, Vyāsa in his hermitage in the Himālaya continued his teaching of the Vedas to the four pupils and Śuka also who had now joined them. One day, the four pupils, who had now completed the study of the Vedas, requested Vyāsa to grant them the following boon[36]: "We are four ; Your son is the fifth. It is our desire that the Vedas should find their abode or fountain head only in us five. Leṭ there be no sixth pupil." Vyāsa replied : "You will be the fountainhead of the Vedas. Let the Veda be expanded by you. In so doing, you should see that only proper, righteous persons receive the Veda." The four pupils were glad to hear the words of their great preceptor and requested for his permission to descend to the world of men in order to extend and expand the Vedas. Vyāsa giving them permission warned them saying. "Beware ! never be heedless while teaching the Veda, for the Veda is liable to be grossly misunderstood." The four pupils bowed before him with their heads and with his permission descended on the earth where they employed in teaching the Veda and officiating at the sacrifices. After the four pupils had left, Vyāsa remained at the hermitage alone with his son Śuka, silent and in meditative mood.[37]

NP I. 59. 51-55 ; 60. 1.

This part of the story which occupies in the *MB* a space of 37 verses has been very much curtailed in the *NP*. The *NP* picking out identical words from the narrative of the *MB* makes a bare mention in about five verses of the following links in the story : Śuka, on arrival at the hermitage saw his father teaching

36. चत्वारस्ते वयं शिष्या गुरुपुत्रश्च पञ्चमः।
इह वेदाः प्रतिष्ठेरन् एष नः काङ्क्षितो वरः ॥ MB XII. 314.38

37. अवतीर्णेषु शिष्येषु व्यासः पुत्रसहायवान् ।
तूष्णीं ध्यानपरो धीमानेकान्ते समुपाविशत् ॥ MB XII. 315.10

the Vedic Saṁhitās to Paila and others. On hearing from Śuka the report of his conversation with Janaka, Vyāsa with a glad heart, embraced his son and seated him beside himself. Then Paila and other pupils descended from the mountain on to the earth and devoted themselves to teaching Vedas and officiating at sacrifies. After the pupils had left, Vyāsa remained at the hermitage, silent and meditative alone in the company of his son.

DB I. 19. 40-43

The *DB* notes the arrival of Śuka and does not refer to the four pupils of Vyāsa. It gives quite a different turn to the story of Śuka. It is said in the *DB* that Śuka, on his arrival, was greeted affectionately by Vyāsa. He stayed there with his father, mastering the Vedas and other scriptures. Śuka had been impressed very favourably by the example of Janaka the householder and the king. While residing in the hermitage, he therefore married a beautiful girl named Pīvarī and begot four sons and one daughter. This daughter of Śuka named Kīrti was married to one Aṇuha and gave birth to a son named Brahmajña.

Note—It will be found that the *DB* effects a material change in this part of the story of Śuka. According to the *MB* and *NP*, Śuka, back from Janaka's court, fortified by Janaka's blessings, appears firm in his resolve for pursuing his ideal of Emancipation through renunciation; Śuka in the *DB* version, however, wishing to follow Janaka's example of attaining emancipation through activism, marries and takes to a house-holder's life.

(c) *Vyāsa's Discourse to Śuka on the Wind-system of the Cosmos.*

MB XII. 315. 11-57

While Vyāsa sat alone in his hermitage with his son in silent and meditative mood, Nārada went to him and said: "Why is there no sound here of the chanting and recitation of the Veda ? Why are you sitting so silent and thoughtful ? This mountain which does not echo to the recitation of the Veda looks ugly like the settlement

of barbarians".[38] Vyāsa explained to Nārada in reply that he had been seized by a gloomy mood since the departure of his four pupils.[39] Nārada, however, said: "The Vedas fall into disuse and become tainted if they are not recited. You should start reciting the Veda with your intelligent son." Accordingly Vyāsa began with his son the recitation of the Vedas in a loud voice, filling the surroundings with their properly accented resonances. While they were chanting the Vedas, their suddenly blew a tempestuous wind. Vyāsa immediately stopped his son from reciting, saying that it was the occasion to stop the study and the recitation (anadhyāya). Thereupon Śuka asked his father about the winds—whence they came and the way they behaved. Vyāsa admiring the curiosity of his son explained the system of winds that operated in the universe (verses 30-56). What he said is, in brief, as follows : "There are 'seven paths of the wind' which were named as Pravaha, Āvaha, Udvaha, Saṁvaha, Vivaha, Parivaha and Parāvaha. They operate as mighty winds blowing through the atmosphere outside and as breaths working in the human body. These winds are the wonderful sons of Aditi, never ceasing in their courses, all-penetrating and all-carrying. When the wind blows very violently, they do not recite the Veda. The sounds of Vedic words are afflicted by them".[40] Vyāsa, after furnishing his discourse, went to the heavenly Gaṅgā, leaving Śuka alone.

NP I. 60. 2-37

The above part of the story "as narrated in the *MB* appears in identical verses in the *NP* except in the following detail : In the *MB* it was Nārada who visited Vyāsa and exhorted him to resume the recitation of the Vedas. In the *NP*, it is a 'disem-

38. ब्रह्मघोषैर्विरहितः पर्वतोऽयं न शोभते । 13
न भ्राजते यथापूर्वं निषादानामिवालयः । 14 MB XII. 315
39. वियुक्तस्येह शिष्यैर्मे नातिहृष्टमिदं मनः । 19 Ib.
40. तस्माद् ब्रह्मविदो ब्रह्म नाधीयन्तेऽतिवायति ।
वायोर्वायुभयं ह्युक्तं ब्रह्म तत्पीडितं भवेत् ॥ 56 MB XII. 315

bodied voice' (aśarīriṇī Vāk) which exhorts Vyāsa to resume the recitation of the Veda, and this exhortation is abridged to about 3 verses as compared with that of Nārada in the *MB* which latter takes up about 12 verses.

DB does not mention this episode of Vyāsa's resuming the recitation of the Vedas and again stopping it at the appearance of the sudden gusts of wind. The above part of the story does not appear in the *DB*.

Note—That the part of the story in the *MB* appears in identical verses in the *NP*, with a difference only in respect of the personality of Nārada is already noted above under *NP*. The difference viz. that the *NP* substitutes 'disembodied voice' (aśarīriṇī Vāk) in place of Nārada can be explained by the fact that in the *NP* it is Nārada himself who is the interloculor asking Sanandana to tell him the story of Śuka. The author of this part of the story of Śuka in the *NP* who appears to have a version of the story identical with that in the *MB* wanted somebody to exhort Vyāsa to resume the recitation of the Veda which, being subsequently thwarted by the tempestuous winds, provided an occasion for introducing the discourse of Vyāsa to Śuka on the wind-system. Nārada being the interlocutor himself in the *NP* had to give way to somebody else—'a disembodied voice'.

(d) *Nārada's discourse to Śuka*

MB XII. 316. 1-59 ; 317. 1-30 ; 318. 1-45.

After Vyāsa had left for the heavenly Gaṅgā, Śuka was left alone in the hermitage. During that interval, Nārada met him and said to him : "What good can I accomplish for you ?" Śuka answered : "Please instruct me in what would be good to me in this world." Then Nārada said that what he would now tell him for his good was already told by the great Sanatkumāra previously to sages of old. With this prefatory remark, Nārada gave a discourse to Śuka. The following is the brief summary

of the discourse[41]: "There is no eye like knowledge, no sorrow like attachment, no happiness like renunciation. One who has renounced the fruit of all actions, who is desireless and possessionless, one who has renounced everything is the truly wise man. Non-possession, deep contentment, desirelessness, deliberation before action constitute the highest good. Possession is attended with harm. A silk-worm spinning his cocoon is enmeshed in his own possession. Men entangled in their sons, wives and family sink down into ruin like elephants sunk in the muddy soil of the lake.

41. तत्त्वं जिज्ञासतां पूर्वमृषीणां भावितात्मनाम् ।
सनत्कुमारो भगवानिदं वचनमब्रवीत् ॥ 5 ॥
नास्ति विद्यासमं चक्षुर्नास्ति विद्यासमं तपः ।
नास्ति रागसमं दुःखं नास्ति त्यागसमं सुखम् ॥ 6 ॥
....
सर्वारम्भपरित्यागी निराशीर्निष्परिग्रहः ।
येन सर्वं परित्यक्तं स विद्वान् स च पण्डितः ॥ 14 ॥
आकिंचन्यं सुसंतोषो निराशीष्ट्वम् अचापलम् ।
एतदाहुः परं श्रेयः आत्मज्ञस्य जितात्मनः ॥ 19 ॥
अलं परिग्रहेणेह दोषवान् हि परिग्रहः ।
कृमिर्हि कोशकारस्तु बध्यते स्वपरिग्रहात् ॥ 29 ॥
पुत्रदारकुटुम्बेषु सक्ताः सीदन्ति जन्तवः ।
सरःपङ्कार्णवे मग्ना जीर्णा वनगजा इव ॥ 30 ॥
निबन्धनी रज्जुरेषा या ग्रामे वसतो रतिः ।
छित्त्वैनां सुकृतो यान्ति नैनां छिन्दन्ति दुष्कृतः ॥ 37 ॥
जराशोकसमाविष्टं रोगायतनमातुरम् ।
रजस्वलमनित्यं च भूतावासमिमं त्यज ॥ 43 ॥
अनादिनिधनं जन्तुमात्मनि स्थितमव्ययम् ।
अकर्तारममूर्तं च भगवानाह तीर्थवित् ॥ 53 ॥ MB XII. 316
अन्तो नास्ति पिपासायास्तुष्टिस्तु परमं सुखम् ॥ 21 ॥ MB XII. 317
स्रवन्ति न निवर्तन्ते स्रोतांसि सरितामिव ।
आयुरादाय मर्त्यानां रात्र्यहानि पुनः पुनः ॥ 5
आक्रम्य रोग आदत्ते पशून् पशुपचो यथा ॥ 34 ॥
द्वंद्वारामेषु भूतेषु गच्छन्त्येकैकशो नराः ।
इदमन्यत् परं पश्य मात्र मोहं करिष्यसि ॥ 43 ॥ MB XII. 318

One who likes to live in society is like an animal tied down by a halter. The good break this bound and get free. This body, the abode of the elements is perishable, foul and full of diseases. The soul dwelling inside is beginningless, deathless and incorporeal. The great Sanatkumāra, who knew what is holy, has said so. There is no end to thirst ; contentment is the highest happiness. As the courses of rivers flow down, never to return in the same way, the days and nights take away the life of mortals again and again. Disease attacks and kills creatures as a butcher does to the animals. The creatures in the world take great pleasure in pairs of opposites. You should not be deluded by them."

NP I. 60. 37-94 ; 61. 1-73

The *NP* narrates this part of the story and the discourse narrated above in identical verses and extent with the following points of difference : In the *MB.*, it is said that Śuka who is alone is approached by Nārada who subsequently gives the discourse. In the *NP* however, it is Nārada who is the interlocutor who is asking Sanandana about the story of Śuka. Therefore in the *NP* it is not Nārada but Sanatkumāra who, as Sanandana says to Nārada, meets Śuka and subsequently gives the discourse to him.[42] Except difference in this detail, the story and the discourse are identical in the *MB* and the *NP*.

DB I. 20. 44

The *DB* mentions in one verse[43] that Śuka (who had already married and got four sons and one daughter) after some time, got the highest knowledge and attained to the highest path of Yoga through the instruction of Nārada. The *DB* does not give the discourse or instruction of Nārada.

42. तत्र स्वाध्यायसंसक्तं शुकं व्याससुतं मुने ॥ 38 ॥
सनत्कुमारो भगवानेकान्ते समुपागतः ।
उत्थाय सत्कृतस्तेन ब्रह्मपुत्रो हि कार्ष्णिना ॥ 29 ॥ NP I. 60

43. कालेन कियता तत्र नारदस्योपदेशतः ।
ज्ञानं परमकं प्राप्य योगमार्गमनुत्तमम् ॥ 44 ॥
पुत्रे राज्यं निधायाथ गतो बदरिकाश्रमम् । 45 ॥ DB I. 20

Note—It is worth noting that according to *MB* and *DB*, it is Nārada who gives a discourse containing instruction to Śuka which eventually leads him to make his final resolution to renounce the world. In the *NP*, instead of Nārada, it is Sanatkumāra who gives such a discourse. In the *NP* it could not have been Nārada because, as already mentioned above in another connection, Nārada is the original interlocutor who asks Sanandana the story of Śuka, and as such he could not appear again as the giver of the discourse. In this connection, it is also worth recalling that Nārada in the *MB* passage prefaces his discourse with the remark (XII. 316. 5) that the instruction which he now proposes to give to him is the same as was given by Sanatkumāra to the pious sages of old. It indicates that the *MB* text of Nārada's discourse to Śuka, which is identical with the *NP*, was an ancient text ascribed by tradition to Sanatkumāra. The *NP* appears to be placed in an advantageous position, which, relying on tradition, it has happily used by calling in Sanatkumāra to give first-hand instruction to Śuka.

(e) *Śuka, resolved on renunciation, leaves his father in quest of the way to the state of emancipation.*

MB XII. 318. 46-63

Reflecting on the discourse of Nārada, Śuka said to himself: "How can I attain the highest state and never return to this earthly birth existence ? I want to go to a place where my mind shall get tranquility and where I shall remain immutable and immortal. This state is not possible without Yoga. I shall therefore betake to Yoga and enter the Sun. The Sun does not wane like the moon. It is all imperishable splendour. I would like therefore, to go to the sun and remain there with my mind detached.[44]

44. कथं त्वहमसंक्लिष्टो गच्छेयं परमां गतिम् ।
नावर्तेयं यथा भूयो योनिसंसारसागरे ॥49॥
तत्र यास्यामि यत्रात्मा शमं मेऽधिगमिष्यति ।
अक्षयश्चाव्ययश्चैव यत्र स्थास्यामि शाश्वतः ॥51॥
न तु योगमृते शक्या प्राप्तुं सा परमा गतिः ॥52॥

He then got the permission of Nārada and went to his father Dvaipāyana to take his leave. Vyāsa, hearing Śuka's resolve, got pleased and said, "my son, please stay for a while today while I please my eyes by looking at you,"[45] Śuka, devoid of all attachment, free from all ties, with his thoughts bent on Mokṣa left his father and departed.

NP I. 61. 74-78

The *NP* Summarizes this part of the story in 5 verses saying : "Sanatkumāra, after giving discourse, took leave of Śuka and went away. Śuka, eager to seek the highest state of Brahman, approached his father, went round him in salutation and started for the Kailāsa. Vyāsa, pained at his separation, wailed forth asking him to stay on for a while. But Śuka, devoid of all attachment, free from all ties, with his thoughts bent on Mokṣa, departed.

DB I. 19. 45-46

The *DB* makes only a bare mention, in about two verses, of Śuka entrusting his kingdom to his sons and learning the company of his father to go to Kailāsa.

Note—The *MB* refers to Śuka's resolve to enter the orb of the Sun as the first stage on the path of emancipation. The *NP* and the *DB* do not make mention of this detail. By this resolve of Śuka one is reminded of a verse which says ; Two penetrate the orb of the Sun : the Recluse who practises Yoga and the hero who has laid down his life on the battlefield.[46] It appears that the resolve of Śuka is befitting a great Yogin that he is.

तस्माद्योगं समास्थाय...प्रवेक्ष्यामि तेजोराशिं दिवाकरम् ॥53॥
न ह्येषक्षयमाप्नोति सोमः सुरगणैर्यथा ॥54॥
अतो मे रोचते गन्तुमादित्यं दीप्ततेजसम् ।
अत्र वत्स्यामि दुर्धर्षो निःसङ्गेनान्तरात्मना ॥56॥

45. श्रुत्वा ऋषिस्तद्वचनं शुकस्य प्रीतो महात्मा पुनराह चैनम् ।
भो भोः पुत्र स्थीयतां तावदद्य यावच्चक्षुः प्रीणयामि त्वदर्थम् ॥62॥

46. द्वाविमौ पुरुषौ लोके सूर्यमण्डलभेदिनौ ।
परिव्राड् योगयुक्तश्च रणे चाभिमुखो हतः ॥*MB* V. 33. 178

V. Śuka Got Emancipated and Became one with the whole creation

(a) *Śuka, by practising Yoga, flew into the Sky.*

MB XII. 319. 1-17

Śuka was adept in practising the successive practices of Yoga. At day break, looking at the rising sun, this great Yogin flew into the sky. The whole creation looked on with wonder, as Śuka sped through the ethereal regions, calm and fearless, into the world of the Sun. The gods showered celestial flowers on him as a mark of their worship.

NP I. 62. 5-12

The *NP* presents the above part of the story in identical words, in an abridged form omitting some verses.

DB I. 20. 46-48

The *DB* merely mentions that Śuka practised Yoga and flew into the sky.

(b) *Śuka's Request to the Creation*

MB XII. 319. 18-29

While Śuka speeding through the ethereal regions crossed the Malaya mountain, the celestial damsels gazed at him with wonder and admiration. Urvaśī exclaimed: "O! how wonderful is this youthful Dvija full of intelligence and calm! He is fast speeding in the Sky like the moon! The father must be very fond of such a son! How could his devoted father abandon him[47]?" These words were heard by Śuka and he, looking around at the quarters, the mountains, the forest and the sky, said appealing to all the creation: "If my father follows crying and shouting out after me you should all together collectively reciprocate and give him the reply (that I am yea). Please do this out of your love for me." At these words of

47. अहो बुद्धिसमाधानं वेदाभ्यासरते द्विजे ।
अचिरेणैव कालेन नभश्चरति चन्द्रवत् ॥21॥
....
पितुः सुदयितः सुतः ।
अनन्यमनसा तेन कथं पित्रा विवर्जितः ॥22॥

Śuka, the quarters with the forest, the mountains, rivers, all around reverberated with the affirmative 'yea'.[48]

NP I. 62. 13-15

The *NP* drops the exclamations of Urvaśī in the *MB* and says instead : "The hosts of Gandharvas and celestial damsels and the sages looking at Śuka with wonder exclaimed : 'Who is this that has attained such perfection ?' Then Śuka told them his name and appealed to them to reply to his father if the latter went crying out after him". The verse containing the appeal of Śuka is identical with that in the *MB*.

DB makes no mention of the above part of the story containing appeal of Śuka.

(c) *Śuka becomes one with all creation.*

MB XII. 320. 1-19.

Śuka sped with his Yogic power through the regions *Tamas*, *Rajas* and *Sattva* towards the final Brahman. All the creation quivered with dismay. Meteors fell from the sky. The waters were agitated. While Śuka careered flying above the earth, mountain peaks cleft and gave way to him. He passed on the way by the river Mandākinī. He looked at the river with the groves of flowery trees waving on its banks.[49] The celestial

48 (शुकः) उदैक्षत दिशः सर्वा वचने गतमानसः ॥23॥
अब्रवीत्तास्तदा वाक्यं शुकः परमधर्मवित् ।
पिता यद्यनुगच्छेन्मां क्रोशमानः शुकेति वै ॥26॥
ततः प्रतिवचो देयं सर्वैरेव समाहितैः ।
एतन्मे स्नेहतः सर्वे वचनं कर्तुमर्हथ ॥27॥
शुकस्य वचनं श्रुत्वा दिशः सवनकाननाः ।
समुद्राः सरितः शैलाः प्रत्यूचुस्तं समन्ततः ॥28॥
यथा ज्ञापयसे विप्र बाढमेवं भविष्यति ॥29॥ MB XII. 319

49. ततो मन्दाकिनीं रम्यामुपरिष्टादभिव्रजन् ।
शुको ददर्श धर्मात्मा पुष्पितद्रुमकाननाम् ॥16॥
तस्यां क्रीडन्त्यभिरताः स्नान्ति चैवाप्सरोगणाः ॥
शून्याकारं निराकाराः शुकं दृष्ट्वा विवाससः ॥17॥ MB XII. 320

damsels were at that time sporting in the river, with their garments off. They looked at Śuka whom they found so expressionless and vacant that they continued their sport undisturbed. Śuka sped and flew above the path of the winds and finally in the full plenitude of his power, became one with all creation.[50]

NP I. 62. 16-25

The *NP*, cutting out some verses which describe Śuka's careering through the sky and the upheavals in nature accompanying it, narrates the rest of the part of the story in identical verses, retaining the episode of Śuka's encounter with the Apsarasas.

DB I. 20. 47-49.

The *DB* in three verses referring to the mountain peaks cleaving in two when Śuka sped through the sky and to the accompanying upheavals (utpātāḥ) in nature, states in brief, that Śuka flew from the peak of the mountain and attained the highest state of perfection.[51] It should be noted that the *DB* does not refer to the encounter of Śuka with the Apsarasas.

VI. Vyāsa in Quest of Śuka

(a) *Vyāsa calls out to Śuka and the whole creation responds.*

MB XII. 320. 20-26

After Śuka had left Vyāsa soon followed in search after him. While he wandered searching him out, he shouted out wailing his son's name in a long accented cry which echoed through the three worlds. Śuka who had become one with the whole creation heard his father's cry and responded with 'Bhoḥ' (O !). The whole world of the mobile and the immobile echoed forth loudly the sound of that syllable 'Bhoḥ' ![52]

50. शुकस्तु मारुतादूर्ध्वं गतिं कृत्वान्तरिक्षगाम् ।
दर्शयित्वा प्रभावं स्वं सर्वभूतोऽभवत् तदा ॥ 19 ॥ *MB*. XII.320.
51. उत्पपात गिरेः शृंगात् सिद्धिञ्च परमां गतः । 47 ॥ DB I. 20.
52. ततः शुकोतिदीर्घेण शैक्षेणाक्रन्दितस्तदा ।
स्वयं पित्रा स्वरेणोच्चैस्त्रींल्लोकाननुनाद्य च ॥ 22 ॥

NP I. 62. 26-32

The *NP* in verses identical with the *MB* describes the part of the story narrated above relating to the response of the whole creation to Vyāsa's call.

DB I. 20. 50-52

The *DB*, in words different from the *MB*, relates this episode in brief: "Vyāsa who was wailing shouting forth 'O! my son' was answered back by Śuka who had been now merged in all the creation".[53]

Note—It will be seen that regarding this episode of Vyāsa's crying out for his son and of the whole creation answering back his call, there is unanimity, in essence, among the *MB*, *NP* and *DB*. This moving episode has been enshrined in a nutshell in a famous verse in the Bhāgavata[54] which means: The sage went forth, renouncing the world, alone, with nothing left to achieve. Dvaipāyana, his father, afflicted by his separation, went after him calling out 'O My Son!' The trees, which were filled with his presence, rustled and murmured back in answer to his father. Thus he has become the heart of things and of creation. To that sage, I bow in salutation!"

शुकः सर्वगतो भूत्वा सर्वात्मा सर्वतोमुखः ।
प्रत्यभाषत धर्मात्मा भोःशब्देनानुनादयन् ॥ 23 ॥
तत एकाक्षरं नादं भो इत्येव समीरयन् ।
प्रत्याहरज्जगत्सर्वमुच्चैः स्थावरजंगमम् ॥ 24 ॥ *MB* XII. 320

53. व्यासस्तु विरहाक्रान्तः क्रन्दन्पुत्रेति चासकृत् ॥ 50 ॥
गिरेः शृंगगतस्तत्र शुको यत्र स्थितोऽभवत् ।
क्रन्दमानं तदा दीनं व्यासं मत्वा श्रमाकुलम् ॥ 51 ॥
सर्वभूतगतः साक्षी प्रतिशब्दमदात्तदा ॥ 52 ॥ DB I. 20

54. यं प्रव्रजन्तमनुपेतमपेतकृत्यं द्वैपायनो विरहकातर आजुहाव ।
पुत्रेति तन्मयतया तरवोऽभिनेदुस्तं सर्वभूतहृदयं मुनिमानतोऽस्मि ॥
श्रीमद्भागवत I. 2. 2.
See also Bhāgavata-Māhātmya I. 1 = Padmapurāṇa II.

(b) *Vyāsa's encounter with the celestial damsels*

MB XII. 320. 27-30.

Vyāsa struck at the great achievement of his illustrious son, sat on the slopes of the mountain, engrossed in thoughts about his son. Nearly, the celestial damsels were sporting on the river Mandākinī when they saw the sage, they were abashed and got confused. Some of them dived in water, some hid behind clumps of trees, and others put on their garments. The sage had known the uninhibitedness of his son and now realized in contrast, his own attachment to passions.[55] He felt both glad and ashamed.

NP, *DB* } both omit this episode of the story narrated in the *MB*.

(c) *Vyāsa was comforted by Mahādeva*

MB XII. 320. 31-38.

Vyāsa sat, moody and filled with grief at the separation from his son. Lord Mahādeva Śaṅkara comforted him with the following words : "I promised you before that you would have a son equal in power to the great Elements. You had such a son Śuka. He has attained to a state which is hard to get even by divinities. Why are you sorry for him ? The fame of you and your son will endure as long as the mountains and oceans endure. Besides, through my grace, you will see yourself accompanied by the shadow similar to your son, which shall never leave you."[56]

55. ततो मन्दाकिनीतीरे क्रीडन्तोऽप्सरसां गणाः ।
आसाद्य तमृषिं सर्वाः संभ्रान्ता गतचेतसः ॥ 28 ॥
जले निलीयिरे काश्चित् काश्चिद् गुल्मान् प्रपेदिरे ।
वसनान्याददुः काश्चित् दृष्ट्वा तं मुनिसत्तमम् ॥29॥
तां मुक्ततां तु विज्ञाय मुनिः पुत्रस्य वै तदा ।
सक्ततामात्मनश्चैव प्रीतोऽभूद् व्रीडितश्च ह ॥30॥ *MB*.XII.320.

56. अग्नेर्भूमेरपां वायोरन्तरिक्षस्य चैव ह ।
वीर्येण सदृशः पुत्रस्त्वया मत्तः पुरा वृतः ॥
स तथालक्षणो जातस्तपसा तव संभुतः ॥34॥
स गतिं परमां प्राप्तो दुष्प्रापामजितेन्द्रियैः ।
दैवतैरपि विप्रर्षे तं त्वं किमनुशोचसि ॥35॥

Comforted with these words of Rudra, Vyāsa felt glad and returned to his hermitage, looking at the shadow which accompanied him.

NP I. 62. 33-34

The above part of the story in the *MB* is found in a summarised form in the *NP* in two verses: "Rudra comforted him saying 'why are you pining for your son? He has become Brahman. Don't you see him following you nearly?' and Vyāsa went back to his hermitage."

DB I. 20. 53-59

The *DB* gives the whole episode narrated above in the *MB*, though in a different wording. It also introduces a little change in narration. In the *MB* Śaṅkara makes a single speech in which he also grants to Vyāsa that the shadow of Śuka would always accompany him. In the *DB*, Śaṅkara is made to speak twice. In the first speech he said to Vyāsa: "You should not be sorry for your son. He has attained the highest state. He has added to your fame and glory." Still Vyāsa said to him: "I cannot overcome my grief until I can see my son." Then Mahādeva granted the boon: "You will see the shadow of your son always by your side. By seeing it, you can overcome your grief."

The story of Śuka as told in the versions of the *MB*, *NP* and *DB* has been given above and the points of similarity and difference among the three versions have been briefly noted from one stage to another in the development of the story. Now in conclusion, there follows below a summing up of the points of similarity and difference accompanied by a relevant discussion of the relation between these versions.

यावत्स्थास्यन्ति गिरयः यावत्स्थास्यन्ति सागराः ।
तावत्तवाक्षया कीर्तिः सपुत्रस्य भविष्यति ॥36॥
छायां स्वपुत्रसदृशीं सर्वतोऽनपगां सदा ।
द्रक्ष्यसे त्वं च लोकेऽस्मिन् मत्प्रसादान्महामुने ॥37॥ MB XII. 320

THE MB AND NP VERSIONS

The following points which emerge from the comparative study of these two versions of the Śuka story are worth noting :

I. The *NP* version of the story is almost identical in wording and content with that in the *MB*. Wherever there are differences found in the version of the *NP* they are due (a) what appears to be an attempt at abridgement on the part of the author of the *NP* version (b) to omissions of some episodes mentioned in the *MB* and (c) to change in names in two places.

Thus (a) an attempt at abridgement appears at work (i) in the account of the places which Śuka visited on his way to Mithilā (ii) in the account of the reception which Śuka received in the precincts of Janaka's court from the gatekeepers and the courtezans (iii) in the account in which the four pupils of Vyāsa request his permission to be (along with Śuka) the sole custodians of the Vedas and to descend to the earth for the teaching and propagation of the Vedas.—(b) The important accounts that appear to have been omitted from the *NP* version are (i) the Description of the Himālaya to which Śuka returns from the court of Janaka, (ii) the description of Śuka's actual resolve to renounce the world and to enter the orb of the sun as the first stage of his journey towards final emancipation, (iii) the description of Urvaśī's feelings, wonder, admiration and tenderness at the sight of Śuka, (iv) and Vyāsa's encounter with the Apsarasas.–(c) The changes introduced by the *NP* in respect of names are (i) when a 'disembodied voice' is substituted in place of Nārada to exhort Vyāsa to resume the recitation of the Vedas and (ii) when Sanatkumāra is substituted for Nārada to deliver the final discourse to Śuka.

II. The next question which arises after the comparative study of the *MB* and *NP* versions of the Śuka story concerns the relation between these two versions. whether the *NP* has borrowed from the *MB*. Looking to the dates of these two works to which reference has been made in the beginning one may be tempted to conclude that the *NP* may have borrowed from the *MB*. But this conclusion may not be safe in view of the

consideration that the dates which have been fixed by scholars regarding these two works may be broadly applicable to the works as a whole and may not hold good in respect of all individual passages some of which may be very old and may have been the part of a common pool of inherited passages to be taken over by the authors of the later works according to their need and taste. In respect of the Śuka story, one is led to believe that the Śuka story must have been very old and popular and must have been transmitted in a common version which was used both by the authors of the *MB* and the *NP* according to their predilections. This hypothesis may explain the omissions in the *NP* which have been pointed out above. One may hazard a conjecture that the passages which appear to have been omitted from the *NP* may not have formed part of the common version of the Śuka story and may have been added by the author of the *MB* for his own purpose. Otherwise, there is no reason why the *NP* should omit them outright. The *NP* could have abridged them, making a bare mention of them, as it has done in other passages which it has summarized.

The DB version

I. The *DB* version is quite different in wording from the other two versions, though there are a few verses common to the *MB* and *NP* versions. The author of the *DB* version of the story retells the story in his own way in his words and introduces a number of changes—some of them radical—in the common traditional Śuka story as is narrated in the *MB* and the *NP*. Though the *DB* has kept to the traditional conclusion of the story viz. that Śuka renounced the world finally to get emancipation and become one with creation, it has used the Śuka story for its own sectarian ends. The changes which the *DB* has introduced may be summed up as follows :

(i) It is the Sūta who narrates the story of Śuka to the sages to fulfill their curiosity regarding Śuka's superhuman birth.

(ii) It is the sight of a pair of sparrows fondling their young one which stimulates the desire in Vyāsa to have a son.

(iii) In consonance with its avowed object of glorifying the Devī, the *DB* makes Vyāsa invoke the grace of Śakti and of Mahādeva with his consort Sadāśivā in order to get a son.

(iv) Vyāsa was stimulated into passion by the sight of Ghṛtācī, the *apsaras*. According to the *DB*, Vyāsa looked with displeasure on Ghṛtācī, as she was a courtezan. Ghṛtācī, frightened by the displeasure of the sage, turned into a female parrot to make a safe exit. The *DB* thus provides the cause why Ghṛtācī turned herself into a Śukī.

(v) The *DB*, avowedly devoted to singing the praise of the Devī, the supreme female Element in Creation, is therefore inclined to glorify married life and the stage of a householder blessed with a son. Vyāsa, therefore, in the version of the Śuka story in the *DB* tries to impress on Śuka the blessings of wedlock by asking him to study Bhāgavata-Purāṇa which describes the dominating power of Śakti or Lakṣmī. Vyāsa presses him to take to a wife. When he finds Śuka still not amenable to his advice, he sends him for instruction to Janaka who, being according to him an ideal householder, is expected to bring Śuka round to accept the life of a householder. It appears that Vyāsa's expectations were right as Śuka, returning from Janaka, got himself married and had subsequently four sons and one daughter.

(vi) Śuka is shown in the *DB* as being very critical at first about the conduct of Janaka. He taunts Janaka for his claiming himself 'Videha' i. e. transcending the temptations of the flesh, as according to him the claim is preposterous for one leading a worldy life. But at the end he is convinced of the rightness of Janaka's stand.

(viii) The *DB* makes no mention of Śuka's and Vyāsa's encounters with the Apsarasas. Nor is there mention in the *DB* of Śuka's appeal to the creation to reciprocate Vyāsa's call to Śuka.

II. Regarding the question of the relation of the *DB* version with the *MB* (and *NP*) version one may hazard the same conjecture as in the case of the relation between the *MB* and *NP* above. The author of the *DB* had possibly before him a

common version of the Śuka story transmitted as a popular story from early times which may have formed the basis of the *MB* and the *NP* versions. The author of the *DB* retold the story and in so doing took profuse liberty with it. He changed the character of Śuka. Śuka, who was the embodiment of the ideal of renunciation according to the traditional story, was required to live a worldly life of a householder and a king.

One cannot but be struck and also be intrigued by this boldness of the author of the *DB* in making such a radical change in the character of Śuka. One may only conjecture and hazard suggestions regarding the reasons which may have actuated the author of the *DB* to make such a change.

Prof. Dr. R. C. Hazra has suggested two explanations to explain the radical change made by the *DB* version in the character of Śuka : (1) "These stories (in the Purāṇas, denouncing spontaneous renunciation) are clearly directed against the teachings of Buddhism and Jainism" which, "attached great importance to renunciation".[57] (2) The author of the *DB* "saw that an ideal character like Śuka might encourage others, having much less indifference to renounce the world and thus disturb the discipline in society. Hence he painted Śuka in quite a different colour" in *DB*.[58]

Regarding the above suggestions of Prof. Hazra, which are negative in the sense that they suggest reasons which were meant to counter some undesirable tendencies of the times, it is possible to doubt whether the idea of renunciation had remained so catching and tempting at the time of the *DB*, i.e. about the 11th century A.D., so that it required to be counteracted by making such radical change in the character of Śuka. A more plausible and positive explanation would be, perhaps, the following : The author of the *DB*, who was himself a Śākta, lived in the times

57. 'Studies in the Purāṇic Records on Hindu Rites and Customs' (1940) page, 230.

58. 'Studies in the Upapurāṇas' vol. II (Sanskrit College, Calcutta. 1963) p. 340.

when Śāktism and Tāntrism which praised the Devī as the highest Deity dominated religious thought. The Vaiṣṇava, the Śaiva and other sectaries of the times were imbued with Śākta ideas more or less.[59] The author of the *DB* may have been impelled to use Śuka the great reputed recluse of epic and Purāṇic fame in the service of the glorification of the Śakti and of the householder's life.* Thus, he may have thought the people would be impressed by the power of the Śakti and the importance of the Śākta sect.

* The Matsya Purāṇa (15.5-10) also mentions that Śuka married Pīvarī and has a daughter named Kṛtvī and four sons from her. Besides, the Kūrma Purāṇa (I. 19. 26-27) says that Śuka had a daughter named Kīrtimatī and five sons. —*Editor*

59. See Prof. R.C. Hazra 'Studies in the Upa-purāṇas' vol. II, p. 330.

THE PROBLEM OF THE FIRST TRADITIONAL KING

By

Om Prakash

[अस्मिन् निबन्धे महाभारतस्य श्रीमद्भागवतमहापुराणस्य च साक्ष्याधारेण परम्पराप्रसिद्धस्य प्रथमस्य राज्ञो विषये राज्यस्य उद्भवविषये च विवेचनं कृतम्। जायसवालप्रभृतीनां विदुषां मते पुराणानां साक्ष्यं नोपादेयं किञ्च तेषां मतं न प्रमाणभूतमिति निर्दशितम्। महाभारते राज्यस्योद्भवस्य विवरणं द्वयोः स्थानयोर्दृश्यते। एकत्र तु कृतयुगस्य वर्णनप्रसङ्गे उक्तं यत् कृते राज्ञ अपेक्षा नासीत्, प्रजा धर्मेण आत्मानं रक्षितवत्यः। अनन्तरं काम-लोभादीनामुत्पत्तौ राज्यस्यावश्यकता जाता। तदा प्रजापतिः घर्मशास्त्रं निर्मितवान्, विष्णुस्तु विरजोनामानं राजानं कृतवान्। द्वितीयविवरणानुसारेण परस्परं विवदमाना नराः प्रजापतिं जग्मुः, प्रजापतिश्च मनुं राजपदे नियुक्तवान्। इत्थं विरोधो दृश्यते—कोऽयमाद्य राजा मनुः, विरजो वा? अत्र लेखे प्रदर्शितं यत् विरजास्तु प्रजापतिः (प्रजानां नेता) आसीत् न तु राजा। तस्यान्वये प्रजापतयः कीर्तिमान्, कर्दमः, अनङ्गः, वेन इत्येते आसन्, राजा तु वैन्यः पृथुरभूत्। सः प्रथमः शासको राजाऽऽसीत्, अथ च मन्त्रिभिर्युक्तं तस्यैव राज्यमासीत्। भागवतेऽपि पृथुः 'आदिराज' इत्युक्तः। अतो ज्ञायते यत् पृथुरेव आदिराज आसीन्न तु विरजाः। श्रीमद्भागवत-विष्णुपुराणमतानुसारेण सृष्ट्यै ब्रह्मणा मनुः सृष्टः। मनुना स्वकन्या देवभूतिः विरजसः पौत्राय कर्दमाय प्रदत्ता। पुराणानुसारेण कर्दमस्य पुत्रः कपिल आसीत्, किन्तु महाभारतानुसारेण अनङ्गः। इदं सम्भाव्यते यत् अनङ्गः कर्दमस्य द्वितीयः पुत्र आसीत् यः पुराणकर्त्रा न निर्दिष्टः।

अनन्तरं निदर्शितं यत् मनुस्तु जातीनां नेता आसीत् सः भूपतिर्नासीदिति। आदिजातीनां समये भूम्या अधिपतिर्नासीत्। पृथुरेवाद्यो भूपाल आसीत्। तदनन्तरञ्च तस्यादर्शेन राज्यस्य स्थापनमभूत्।]

"The Purāṇas have no originality. The Purāṇa merely copy some chapters from some well-known authors, e. g. the Agni-purāṇa borrows from an author called Puṣkara." (Hindu Polity p. 7.). So says Dr. K. P. Jayaswal on the value of the Purāṇas as

a source of ancient Indian polity and not only Jayaswal but also almost all of his age and even some of us would like to say thus, if ever there is occassion to say. If such is the first hand impression of the value of the Purāṇas even now and our sight is so weak or disinclined to take any view of their value without a magnifying glass, it is certainly not justice to blame Dr. Jayaswal who wrote at a time when almost all the branches of Indian literature, except the Vedas and the Vedic, required magnification to express their value. It is intended here, therefore, to illustrate the nature and value of the Purāṇic notices of Hindu polity through a long sought riddle—the origin of State-institution in India.

So far the accounts of the origin of State in the Śānti Parvan of Mahābhārata and that in thė Dīgha Nikāya have been based upon by scholars to draw certain conclusions out of it. A discussion of the origin of State, therefore, involves the analysis of these legendary theories and a mass of suggestions and conjectures. As to the historical origin of the State it is admitted that there is no clue and Altekar suggested it to emerge out of the patriarchal organization of the Aryan society. It must be admitted, however, that the Purāṇas add no new theory as to the origin of the State, but they certainly modify to a large extent our confusing interpretation of the already existing theories of Mahābhārata. How they do it let us see.

It is said that there are two accounts of the origin of State in the Śānti parvan of Mahābhārata. The one starts with the eloquent description of the Golden Age (कृतयुग) when there was no State, no king, no sceptre and no chastiser, and people were protecting themselves through *Dharma*. But they fell from this state of exceptional beings among whom there was no need for the institution of State through their passion *Lobha* and *Moha* to which *Kāma* and *Krodha* was added later on. As the result the people who once protected each other through *Dharma* turned against each and the sorry state of their affair moved the Gods who requested Prajāpati to mend it. Prajāpati on this compiled a code of law and then the Gods went to Viṣṇu who appointed his

17

mind-begotten son Virajas as King. The line of Virajas is continued through the tyrant Vena upto Pṛthu his son.

The second account, it is said, begins with the sorry state of affairs when the people themselves felt the need for state and failing to settle the affair by a common agreement reported matters to Prajāpati who appointed Manu as King. Manu was at the beginning unwilling to hold the office as it involved great sins whereupon the people agreed to give a portion of their *Puṇya* to the King to make him agree to rule over them.

What is the relation between these two theories ? Do they have in view the two different sorts of state which they seek to explain or put the theories as alternatives of the same problem of the origin of State ? How can a single work and a single expositor—Bhīṣma—regard Manu as the first king (आदिराज) at one place and Virajas at another ? Such questions were never discussed merely because of the fact that there was no available data to answer them convincingly and the scholars avoided Manu in their treatment of the origin of state. But the Purāṇas have a valuable piece of information which would help us in resolving above doubts. But before discussing them we should examine some points in the first theory of Mahābhārata more closely.

It is important to notice that Virajas the mind-begotten son of Viṣṇu according to the account of Śāntiparvan disliked the mastery over the earth and his intellect chose the way of renunciation.

विरजास्तु महाभागः प्रभुत्वं भुवि नैच्छत ।
न्यासायैवाभवद् बुद्धिः प्रणीता तस्य पाण्डव ॥ Śānti, 53.99

So he was not the first king. Similarly, the account states that his son Kīrtimān also grew super human and even his son Kardama took to severe penance.

कीर्तिमांस्तस्य पुत्रोऽभूत् सोऽपि पञ्चातिगोऽभवत् ।
कर्दमस्तस्य पुत्रोऽभूत् सोप्यतप्यन्महत् तपः ॥ Śānti 53. 100

What is again noticeable is the fact that inspite of his indifference towards the worldly affairs and indulgence into penance Kardama is called Prajāpati in the next verse and his son Anaṅga is said to have procured the Status of Mahārāja and to have become the great protector of the people and master of Daṇḍanīti.

प्रजापतेः कर्दमस्य अनङ्गो नाम वै सुतः ।
प्रजारक्षयिता साधुर्दण्डनीतिविशारदः ॥

Śanti. 53. 101

His son Bala became addicted to passion finding a wife who was the daughter of Yama and begot on her Vena who was the so-called tyrant of the scholars.

अनङ्गपुत्रेति बलो नीतिमानधिगम्य वै ।
अभिपेदे महाराज्यमथेन्द्रियवशोऽभवत् ॥
प्राप्य नारीं महाभागां रूपिणीं काममोहितः ।
सौभाग्येन सम्पन्नां गुणैश्चानुत्तमां सतीम् ॥
मृत्योस्तु दुहिता राजन् सुनीथा नाम नामतः ।
प्रख्याता त्रिषु लोकेषु या सा वेनमजीजनत् ॥

Śānti 53. 102-104.

Yet more striking is the fact that the mention of the high officials taking charge of their respective offices takes place only in the case of Pṛthu, the son of Vena who was killed by the curse of the sages, as said above. Had Vena been the full-fledged king wielding his sceptre through a host of high officials there was no need for Pṛthu of asking for the services of the Brāhmaṇas.

वैन्यस्तु तानुवाचेदं देवानृषिपुरोगमान् ॥
ब्राह्मणा मे सहायाश्चेद् एवमस्तु सुरर्षभाः ।
एवमस्त्विवति वैन्यस्तु तैरुक्तो ब्रह्मवादिभिः ॥
पुरोधाश्चाभवत्तस्य शुक्रो ब्रह्ममयो निधिः ।
मंत्रिणो बालखिल्यास्तु सारस्वत्यो गणो ह्यभूत् ॥

Śānti. 53. 119-121.

It may be argued with some force that since Vena was opposed to the Brāhmaṇas and Brāhmaṇas killed him and since the above statement of Pṛthu is preceded by the condition of the Brāhmaṇas and the Gods that Brāhmaṇas would be unpunishable (अदण्ड्य) for him the above assumption that high officials were not in the reign of Vena or his predecessors is not borne out. But we should not forget that the author is relating the origin of state and as the conception of state in Śāntiparvan involves all the seven Aṅgas in which Ministers are very important constituent element of the state next only to the king he would not have missed it while dealing with Virajas or any of the predecessors of Pṛthu, had he any such intention in his mind. Moreover, if the author intended Virajas to be first king what was the need to proceed the line upto Pṛthu.

It is therefore, improper to call any of the predecessors of Pṛthu as king; they were Prajāpatis, i.e. patriarchs—the successive heads of the tribes. Pṛthu was the first king and the territorial kingship backed by a host of officials began with him according to the legendary lore. The allusion to such an idea occurs in Bhāgavata-Purāṇa, though indication towards the same is found in almost all the Purāṇas and even in the Śānti parvan itself. This Purāṇa during the course of the famous story in which Pṛthu moved by the hunger and poverty of his people chases the earth in the form of a cow mentions that the pleased king moved with the daughterly love made the earth, from which was already milched out desires of all, plain (समं) by reducing to dust the hills and mountains by the point of his bow and made on the plain-earth the settlements and habitats called variously as Grāma, Puras, Pattana, Durga, Ghoṣa, Vraja, Śivira, Ākara, Kheṭa and Kharvāṭa. The Purāṇa expressly states that before Pṛthu there was no conception of villages and towns and people were living fearlessly wherever they liked.

ततो महीपतिः प्रीतः सर्वकामदुघां पृथुः ।
दुहितृत्वे चकारेमां प्रेम्णा दुहितृवत्सलः ॥

चूर्णयन् स्वधनुष्कोट्या गिरिकूटानि राजराट् ।
भूमण्डलमिदं वैन्यः प्रायश्चक्रे समं विभुः ॥
अथास्मिन् भगवान् वैन्यः प्रजानां वृत्तिदः पिता ।
निवासान् कल्पयाञ्चक्रे तत्र तत्र यथार्हतः ॥
ग्रामान् पुरः पत्तनानि दुर्गाणि विविधानि च ।
घोषान् व्रजान् सशिविरानाकरान् खेटखर्वटान् ॥
प्राक् पृथोरिह नैवैषा पुरग्रामादिकल्पना ।
यथासुखं वसन्ति स्म तत्र तत्राकुतोभयाः ॥

Bhāgavata, 4. 18. 28-32.

At more than one places in the same Purāṇa Pṛthu is expressly called as Ādirāja, e.g. in 4. 20. 21, 32. ; 4. 21. 8 etc.

All this shows that the institution of territorial kingship began, according to legendary account, with Pṛthu and not with any of his predecessors. The meaning of the word 'Rājā' is again justified with reference to the story of milching the earth in the Śāntiparvan also. Thus it says :

तेनेयं पृथिवी दुग्धा सस्यानि दश सप्त च ।
यक्षराक्षसनागानामीप्सितं यस्य यस्य यत् ॥
तेन धर्मोत्तरश्चायं कृतो लोको महात्मना ।
रञ्जिताश्च प्रजाः सर्वास्तेन राजेति कथ्यते ॥

Śānti. 53. 131-132.

Because he by milching the earth provided the 17 food-grains and whatever else was dear to the Yakṣas, Rākṣasas and Nāgas and others and pleasing (रञ्जिता) thereby his (hungry) people he is called Rājā—one who pleases. So here Bhīṣma answers the first question of Yudhiṣṭhira—'why is he called Rājā ?'

य एष राजन् राजेति शब्दश्चरति भारत ।
कथमेष समुत्पन्नस्तन्मे ब्रूहि पितामह ॥ Śānti. 53. 5.

Thus we can now safely conclude that the legendary lore regarded Pṛthu as the first king and not Virajas as is ordinarily held.

Now let us determine what the predecessors of Pṛthu and Manu of the second account were. Was Manu like the predecessors of Pṛthu ?

According to Viṣṇu-purāṇa Prajāpati after creating the different phenomena of the world created out of his mind his Prajā. But as they were indifferent towards sexual enjoyment and invariably thought otherwise he felt angry and out of his anger was created Rudra. After this Manu Svāyambhuva was created who made himself Prajāpāla and took a woman called Śatarūpā as his wife and begot over her Priyavrata, Uttānapāda, Prasūti, and Ākūti.

ततो ब्रह्मात्मसंभूतं पूर्वं स्वायंभुवं प्रभुम् ।
आत्मानमेव कृतवान् प्रजापालं मनुं द्विज ॥
शतरूपां च तां नारीं तपोनिर्धूतकल्मषाम् ।
स्वायंभुवो मनुर्देवः पत्न्यर्थं जगृहे विभुः ॥
तस्मात्तु पुरुषाद्देवी शतरूपा व्यजायत् ।
प्रियव्रतोत्तानपादौ प्रसूत्याकूतिसंज्ञितम् ॥ Viṣṇu I. 7. 14-16.

Bhāgavata Purāṇa repeats almost the same account with greater details and interspersed with large episodes. It adds that from Manu onward the creation was prolonged through male and female contact :

तदा मिथुनधर्मेण प्रजा ह्येधाम्बभूविरे ।
स चापि शतरूपायां पञ्चापत्यानजीजनत् ॥
प्रियव्रतोत्तानपादौ तिस्रः कन्याश्च भारत ।
आकूतिर्देवहूतिश्च प्रसूतिरिति सत्तम ॥ Bhāg., III.12, 54-55.

The story of the birth of Rudra from the wrath of Prajāpati and his creation of such beings who began to eat the world is alluded to by Bhāgavata and Viṣṇu alike. Thus Bhāgavata says :

रुद्राणां रुद्रसृष्टानां समन्ताद् ग्रसतां जगत् ।
निशाम्यासंख्यशो यूथान् प्रजापतिरशङ्कत ॥
अलं प्रजाभिः सृष्टाभिरीदृशीभिः सुरोत्तम ।
मया सह दहन्तीभिर्दिशश्चक्षुर्भिरुल्बणैः ॥

Bhāgavata. III. 12. 17-18.

Having thus forbidden Rudra from creation Prajāpati created ten Ṛshis for promoting creation and then he created Manu. Now Manu is said in the Bhāgavata as well as in the Viṣṇu to have married his daughter Devahūti with Kardama and Kardama was the grandson of Virajas. But according to the purāṇa his son was Kapila while according to Mahābhārata his son was Anaṅga. Anaṅga might have been another son of Kardama which would have been ignored by the devotional nature of Bhāgavata Purāṇa. But in this way Virajas antedates Manu by one generation. But since both Virajas and his son and even grandson were indifferent towards the world, speaking of Manu as the first Prajāpati does not involve any contradiction. The context of Arājaka in which Śantiparvan mentions the second account again becomes compatible when seen in this light as indifference of Virajas, Kīrtimān and Kardama would have created conditions of anarchy which the second explains through Mātsyanyāya. In this way both the accounts are not different but are one and the same. And as the author of these accounts expected an advance acquaintance with these legends he does not hint at their context in the popular mythology as such, but only alludes to them perhaps with the assumption that the readers will make out the rest. In this way to speak of Manu as the first king is borne out as is also mentioned in the Bhāgavata (प्रविश्य तत्तीर्थवरमादिराजः... III. 21.44) but Virajas being the first king is not borne out in any case.

Now arises the question as to how a single discourse can speak of two Ādirājas ? As a matter of fact as remarked already above the traditional legendary conception of Kingship or State was of two kinds : firstly that in which man was not attached to the soil and secondly when he was. In the first case the severity of the loss or absence of the leader (king) of a people would have jeopardised their very existence as threats from animals and alien tribes would have easily overpowered a disunited people and hence the dread of Arājaka as depicted in the Śāntiparvan is fully justified. So Manu was the first king of the tribal kingship. As he is also regarded as the progenitor of mankind the conjecture of Altekar that among Indo-Aryan people the institution of kingship

arose out of the patriarchal system of social organization prevalent among them finds fresh support from the traditional legendary lore also. But of the territorial kingship which meant more than mere tribal leadership and presupposed people's attachment with soil (agricultural economy) Pṛthu was the first king. It was indeed the model upon which the later imperial states framed themselves.

Our treatment of the problem of the first king and the conception of kingship may be charged with unscrupulous mixing of sources belonging to different datas. But against any such charge we may humbly submit that the theme which we are dealing with though belonging to the works of differing dates is not the product of any of their authors. It is on the contrary a tradition of Yore which no body may be credited to have invented and both the Purāṇa-kāraṣ and Mahābhārata-kāra drew upon it. It is, therefore, not the mixing of the source pertaining to different ages but an attempt of reading critically the truth out of different versions of the same theme.

This brief discussion of the topic will amply demonstrate the value of Purāṇic evidence on Hindu polity, Although they have much nuisance, interpolation and paradoxes but the kernels which swelled into the present volumes are certainly valuable complements without which we may either misinterpret or completely overlook the value of the evidence of other lines. But it must be frankly admitted that the utilization and much less basing on them entirely is not an easy task and even after a careful treatment of the matter none may be assured of his position beyond risk. But this risk is worth taking.

पुराण-सुभाषितानि

(श्रीमद्भागवतपुराणात्)

(पूर्वतोऽनुवृत्तम्)

योऽध्रुवेणात्मना नाथ न धर्मं न यशः पुमान् ।
ईहेत भूतदयया स शोच्यः स्थावरैरपि ॥ ८ ॥
एतावानव्ययो धर्मः पुण्यश्लोकैरुपासितः ।
यो भूतशोकहर्षाभ्यामात्मा शोचति हृष्यति ॥ ९ ॥
अहो दैन्यमहो कष्टं पारक्यैः क्षणभंगुरैः ।
यन्नोपकुर्यादस्वार्थैर्मर्त्यः स्वज्ञातिविग्रहैः ॥ १० ॥
(६।१०।८-१०)

जातस्य मृत्युर्ध्रुव एष सर्वतः ।
प्रतिक्रिया यस्य न चेह क्लृप्ता ।
लोको यशश्चाथ ततो यदि ह्यमुं ।
को नाम मृत्युं न वृणीत युक्तम् ॥ (६।१०।३२)

द्वौ सम्मताविह मृत्यू दुरापौ
यद् ब्रह्मसंधारणया जितासुः ।
कलेवरं योगरतो विजह्याद्
यदग्रणीर्वीरशयेऽनिवृत्तः ॥ (६।१०।३३)

लोकाः सपाला यस्येमे श्वसन्ति विवशा वशे ।
द्विजा इव शिचा बद्धाः स काल इह कारणम् ॥ (६।१२।८)

यथा दारुमयी नारी यथा यन्त्रमयो मृगः ।
एवं भूतानि मघवन्नीशतन्त्राणि विद्धि भोः ॥ (६।१२।१०)

यस्य भक्तिर्भगवति हरौ निःश्रेयसेश्वरे ।
विक्रीडतोऽमृताम्भोधौ किं क्षुद्रैः खातकोदकैः ॥ (६।१२।२२)

धिगप्रजां स्त्रियं पापां पत्युश्चागृहसम्मताम् ।
सुप्रजाभिः सपत्नीभिर्दासीमिव तिरस्कृताम् ॥ (६।१४।४०)

अहो विधातस्त्वमतीव बालिशो
यस्त्वात्मसृष्ट्यप्रतिरूपमीहसे ।
परेऽनुजीवत्यपरस्य या मृति-
र्विपर्ययश्चेत्त्वमसि ध्रुवः परः ॥
न हि क्रमश्चेदिह मृत्युजन्मनोः
शरीरिणामस्तु तदात्मकर्मभिः ।
यः स्नेहपाशो निजसर्गवृद्धये
स्वयं कृतस्ते तमिमं विवृश्चसि ॥
(६।१४।५४,५५)

यथा प्रयान्ति संयान्ति स्रोतोवेगेन वालुकाः ।
संयुज्यन्ते वियुज्यन्ते तथा कालेन देहिनः ॥
यथा धानासु वै धाना भवन्ति न भवन्ति च ।
एवं भूतेषु भूतानि चोदितानीशमायया ॥ (६।१५।३,४)

देहेन देहिनो राजन् देहाद्देहोभिजायते ।
बीजादेव यथा बीजं देह्यर्थ इव शाश्वतः ॥ (६।१५।७)

यया वस्तूनि पण्यानि हेमादीनि ततस्ततः ।
पर्यटन्ति नरेष्वेवं जीवो योनिषु कर्तृषु ॥
नित्यस्यार्थस्य सम्बन्धो ह्यनित्यो दृश्यते नृषु ।
यावद्यस्य हि सम्बन्धो ममत्वं तावदेव हि ॥ (६।१६।६, ७)

लब्ध्वेह मानुषीं योनिं ज्ञानविज्ञानसम्भवाम् ।
आत्मानं यो न बुद्ध्येत न क्वचिच्छममाप्नुयात् ॥ (६।१६।५८)

सुखाय दुःखमोक्षाय कुर्वते दम्पती क्रियाः ।
ततो निवृत्तिरप्राप्तिर्दुःखस्य च सुखस्य च ॥ (६।१६।६०)

संसारचक्र एतस्मिञ्जन्तुरज्ञानमोहितः ।
भ्राम्यन् सुखं च दुःखं च भुङ्क्ते सर्वत्र सर्वदा ॥
नैवात्मा न परश्चापि कर्त्ता स्यात् सुखदुःखयोः ।
कर्त्तारं मन्यतेऽप्राज्ञ आत्मानं परमेव च ॥
गुणप्रवाह एतस्मिन् कः शापः कोऽनुग्रहः ।
कः स्वर्गो नरकः को वा किं सुखं दुःखमेव वा ॥
एकः सृजति भूतानि भगवानात्ममायया ।
एषां बन्धं च मोक्षं च सुखं दुःखं च निष्फलः ॥
(६।१७।१८-२१)

देहिनां देहसंयोगाद् द्वन्द्वानीश्वरलीलया ।
सुखं दुःखं मृतिर्जन्म शापोऽनुग्रह एव च ॥ (६।१७।२६)

न ह्यस्यास्ति प्रियः कश्चिन्नाप्रियः स्वः परोपि वा ।
आत्मत्वात्सर्वभूतानां सर्वभूतप्रियो हरिः ॥ (६।१७।३३)

पतिरेव हि नारीणां दैवतं परमं स्मृतम् ।
मानसः सर्वभूतानां वासुदेवः श्रियः पतिः ॥ (६।१८।३३)

पथि च्युतं तिष्ठति दिष्टरक्षितं
गृहे स्थितं तद्विहतं विनश्यति ।
जीवत्यनाथोऽपि तदीक्षितो वने
गृहेऽपि गुप्तोऽस्य हतो न जीवति ॥ (७।२।४०)

इदं शरीरं पुरुषस्य मोहजं
यथा पृथग्भौतिकमीयते गृहम् ।
यथोदकैः पार्थिवतैजसैर्जनः
कालेन जातो विकृतो विनश्यति ॥
यथानलो दारुषु भिन्न ईयते
यथानिलो देहगतः पृथक् स्थितः ।
यथा नभः सर्वगतं न सज्जते
तथा पुमान् सर्वगुणाश्रयः परः ॥ (७।२।४२,४३)

यदा देवेषु वेदेषु गोषु विप्रेषु साधुषु ।
धर्मे मयि च विद्वेषः स वा आशु विनश्यति ॥ (७।४।२७)

मतिर्न कृष्णे परतः स्वतो वा
मिथोऽभिपद्येत गृहव्रतानाम् ।
अदान्तगोभिर्विशतां तमिस्रं
पुनः पुनश्चर्वितचर्वणानाम् ॥ (७।५।३०)

सुखमैन्द्रियकं दैत्या देहयोगेन देहिनाम् ।
सर्वत्र लभ्यते दैवाद्यथा दुःखमयत्नतः ॥
तत्प्रयासो न कर्तव्यो यत आयुर्व्ययः परम् ।
न तथा विन्दते क्षेमं मुकुन्दचरणाम्बुजम् ॥ (७।६।३,४)

को गृहेषु पुमान् सक्तमात्मानमजितेन्द्रियः ।
स्नेहपाशैर्दृढैर्बद्धमुत्सहेत विमोचितुम् ॥ ९ ॥
कोन्वर्थतृष्णां विसृजेत् प्राणेभ्योपि य ईप्सितः ।
यं क्रीणात्यसुभिः प्रेष्ठैस्तस्करः सेवको वणिक् ॥ १० ॥
(७।६।९,१०)

स्वर्णं यथा ग्रावसु हेमकारः
क्षेत्रेषु योगैस्तदभिज्ञ आप्नुयात् ।
क्षेत्रेषु देहेषु तथात्मयोगै-
रध्यात्मविद्ब्रह्मगतिं लभेत ॥ (७।७।२१)

रायः कलत्रं पशवः सुतादयो
गृहा मही कुञ्जरकोषभूतयः ।
सर्वेऽर्थकामा क्षणभंगुरायुषः
कुर्वन्ति मर्त्यस्य कियत् प्रियं चलाः ॥ (७।७।३९)

देवोऽसुरो मनुष्यो वा यक्षो गन्धर्व एव च ।
भजन् मुकुन्दचरणं स्वस्तिमान् स्याद् यथा वयम् ॥ (७।७।५०)

जिह्वैकतोऽच्युत विकर्षति माऽवितृप्ता
शिश्नोऽन्यतस्त्वगुदरं श्रवणं कुतश्चित् ।
घ्राणोऽन्यतश्चपलदृक् क्व च कर्मशक्ति-
र्बह्व्यः सपत्न्य इव गेहपतिं लुनन्ति ॥ (७।६।३६)

विमुञ्चति यदा कामान् मानवो मनसि स्थितान् ।
तर्ह्येव पुण्डरीकाक्ष भगवत्त्वाय कल्पते ॥ (७।१०।६)

सर्ववेदमयो विप्रः सर्वदेवमयो नृपः ॥ (७।११।२०)

या पतिं हरिभावेन भजेच्छ्रीरिव तत्परा ।
हर्यात्मना हरेर्लोके पत्या श्रीरिव मोदते ॥ (७।११।२९)

इन्द्रियाणि प्रमाथीनि हरन्त्यपि यतेर्मनः । (७।१२।८)

नन्वग्निः प्रमदा नाम घृतकुम्भसमः पुमान् ।
सुतामपि रहो जह्यादन्यदा यावदर्थकृत् ॥ (७।१२।९)

पश्याभिधनिनां क्लेशं लुब्धानामजितात्मनाम् ।
भयादलब्धनिद्राणां सर्वतोऽभिविशङ्किनाम् ॥ (७।१३।३१)

विधर्मः परधर्मश्च आभास उपमा छलः ।
अधर्मशाखाः पञ्चेमा धर्मज्ञोऽधर्मवत्त्यजेत् ॥ (७।१५।१२)

संतुष्टस्य निरीहस्य स्वात्मारामस्य यत्सुखम् ।
कुतस्तत्कामलोभेन धावतोऽर्थेहया दिशः ॥ (७।१५।१६)

असन्तुष्टस्य विप्रस्य तेजो विद्या तपो यशः ।
स्रवन्तीन्द्रियलौल्येन ज्ञानं चैवावकीर्यते ॥
असंकल्पाज्जयेत् कामं क्रोधं कामविवर्जनात् ।
अर्थानर्थेक्षया लोभं भयं तत्त्वावमर्शनात् ॥
(७।१५।१९,२२)

यथा स्कन्धशाखानां तरोर्मूलावसेचनम् ।
एवमाराधनं विष्णोः सर्वेषामात्मनश्च हि ॥ (८।५।४९)

अरयोऽपि हि सन्धेयाः सति कार्यार्थगौरवे ।
अहिमूषकवद् देवा ह्यर्थस्य पदवीं गतैः ॥ (८।६।२०)

न संरम्भेण सिध्यन्ति सर्वेऽर्थाः सान्त्वया यथा ॥ (८।६।२४)

प्राणैः स्वैः प्राणिनः पान्ति साधवः क्षणभंगुरैः ।
बद्धवैरेषु भूतेषु मोहितेष्वात्ममायया ॥ (८।७।३९)

तप्यन्ते लोकतापेन साधवः प्रायशो जनाः ।
परमाराधनं तद्धि पुरुषस्याखिलात्मनः ॥ (८।७।४४)

नूनं तपो यस्य न मन्युनिर्जयो
ज्ञानं क्वचित् तच्च न सङ्गवर्जितम् ।
कश्चिन्महांस्तस्य न कामनिर्जयः
स ईश्वरः किं परतो व्यपाश्रयः ॥ (८।८।२०)

सङ्ग्रामे वर्तमानानां कालचोदितकर्मणाम् ।
कीर्तिर्जयोऽजयो मृत्युः सर्वेषां स्युरनुक्रमात् ॥ (८।११।७)

अहो मायाबलं विष्णोः स्नेहबद्धमिदं जगत् ॥
क्व देहो भौतिकोऽनात्मा क्व चात्मा प्रकृतेः परः ।
कस्य के पतिपुत्राद्या मोह एव हि कारणम् ॥
(८।१६।१८-१९)

यावन्तो विषयाः प्रेष्ठास्त्रिलोक्यामजितेन्द्रियम् ।
न शक्नुवन्ति ते सर्वे प्रतिपूरयितुं नृप ॥ (८।१९।२१)

सप्तद्वीपाधिपतयो नृपा वैन्यगयादयः ।
अर्थैः कामैर्गता नान्तं तृष्णाया इति नः श्रुतम् ॥
यदृच्छयोपपन्नेन सन्तुष्टो वर्तते सुखम् ।
न संतुष्टस्त्रिभिर्लोकैरजितात्मोपसादितैः ॥
पुंसोऽयं संसृतेर्हेतुरसंतोषोऽर्थकामयोः ।
यदृच्छयोपपन्नेन संतोषो मुक्तये स्मृतः ॥
(८।१९।२३-२५)

न तद्दानं प्रशंसन्ति येन वृत्तिर्विपद्यते।
दानं यज्ञस्तपः कर्म लोके वृत्तिमतो यतः॥
धर्माय यशसेऽर्थाय कामाय स्वजनाय च।
पञ्चधा विभजन्वित्तमिहामुत्र च मोदते॥
(८।१९।३६,३७)

सत्यं पुष्पफलं विद्यादात्मवृक्षस्य गीयते।
वृक्षे जीवति तन्नस्यादनृतं मूलमात्मनः॥
तद् यथा वृक्ष उन्मूलः शुष्यत्युद्वर्तते चिरात्।
एवं नष्टानृतः सद्य आत्मा शुष्येन्न संशयः॥
अथैतत् पूर्णमध्यात्मं यच्च नेत्यनृतं वचः।
सर्वं नेत्यनृतं ब्रूयात् स दुष्कीर्तिः श्वसन्मृतः॥
(८।१९।३९,४०,४२)

स्त्रीषु नर्मविवाहे च वृत्त्यर्थे प्राणसंकटे।
गोब्राह्मणार्थे हिंसायां नानृतं स्याज्जुगुप्सितम्॥ (८।१९।४३)

न ह्यसत्यात् परो धर्म इति हो वा च भूरियम्।
सर्वं सोढुमलं मन्ये ऋतेऽलीकपरं नरम्॥ (८।२०।४)

श्रेयः कुर्वन्ति भूतानां साधवो दुस्त्यजासुभिः।
दध्यङ्शिबिप्रभृतयः को विकल्पो धरादिषु॥
सुलभा युधि विप्रर्षे ह्यनिवृत्तास्तनुत्यजः।
न तथा तीर्थ आयाते श्रद्धया ये धनत्यजः॥ (८।२०।७,९)

वृथा मनोरथस्तस्य दूरे स्वर्गः पतत्यधः।
प्रतिश्रुतस्यादानेन योऽर्थिनं विप्रलम्भते॥ (८।२१।३३)

बिभेमि नाहं निरयात् पदच्युतो
न पाशबन्धाद् व्यसनाद् दुरत्ययात्।
नैवार्थकृच्छ्राद् भवतो विनिग्रहा-
दसाधुवादाद् भृशमुद्विजे यथा॥ (८।२२।३)

—हरदेव प्रसाद त्रिपाठी

ŚEṢA—THE COSMIC SERPENT

BY

MRS. SINDHU S. DANGE

[अनन्तापरनाम्नः शेषस्य विषये पौराणिकधारणाया विकास-क्रमोऽत्र लेखे प्रदर्शितः। लोककथानां, लौकिकविश्वासस्य लौकिक धारणायाश्च विकास एव दार्शनिक सिद्धान्तरूपेण संदृश्यते इत्यप्यत्र शेष-विषयिकीं धारणामाधारीकृत्य सर्पदेवताविषयिकीं विदेशेषु प्रचलितां च धारणामाधारीकृत्य प्रदर्शितम्। पुराणेषु शेषोऽनन्तः संकर्षणो बलरामश्च इत्यपि विकल्पितम्। जातीयदेवतारूपेण प्रथमं सर्पस्य कल्पना कृता। सैव कल्पना पश्चात् सृष्ट्युत्पादकस्य जलतत्त्वस्याधारभूतो देवताभूतश्च शेषोऽनन्त इति धारणामापद्यत। शेषशायी च भगवान् विष्णुः पुराणेषु वर्णितः। समग्रसृष्टिप्रलयेऽपि यच्छिष्यते तत्तत्त्वमेव शेष इत्याख्यायते। शेष एव अनन्तो विष्णुश्च। वेदेषु यत्तत्त्वं स्कम्भः (आधारकः) इति कथ्यते, तदनुसारेण पुराणेषु शेषोऽपि समग्रसृष्ट्याः संधारकः प्रोक्तः, पुरुषसूक्ते च 'पुरुषः सहस्रशीर्षाः' इत्युच्यते एतां कल्पनामेवानुसृत्य पुराणेषु शेषस्य सहस्रं शीर्षाणि फणा वा कल्प्यन्ते। लोके वैदेशिक-साहित्ये च सर्वत्र सर्पाणां जलेन सह सम्बन्धो मन्यते, तस्या एव मान्य-ताया विस्तारः शेषोऽनन्तः सृष्ट्यारम्भकजलेन सह सम्बद्ध इति।]

The concept of 'Śeṣa' or the 'Cosmic Serpent' seems to be clearly hinted at various places in the Bhāgavata-Purāṇa. The sages Sanaka etc. are said to be always hearing Bhāgavata-Purāṇa from the thousand mouths of Śeṣa.[1] He is said to have a thousand-jewelled crown on his thousand heads.[2] He is also called 'Saṁkarṣaṇa' which is identified with Ahaṁkāra in the discourse on the creation of the various elements like *'mahat'* etc.[3] Śeṣa is said to be of white bodily complexion like the stalk of a lotus. He has a blue upper garment and full of golden ornaments properly set.[4]

1. Bhāg. P., Māhātmya, II. 75
2. Ibid. 6, cf.
3. III 26-23 to 25
4. Bhāg. P., VI. 16. 30

Śeṣa Ananta comes to be identified with Balarāma, when it is said that the latter was only an 'aṁśa' (part) of the former born to Devakī as the seventh foetus.[5] The same is called Saṁkarṣaṇa as he was dragged out of the womb of Devakī and placed in Rohiṇī's womb.[6] The etymological explanation hints that Balarāma, the famous Yādava brother of Kṛṣṇa is identified with the cosmic serpent. The identification of Balarāma and the cosmic serpent is more manifest in the account of departure of Kṛṣṇa and Balarāma to Mathurā with Akrūra. It is said that on the way Akrūra stopped the chariot along the river Yamunā. The two brothers stayed in the chariot and Akrūra entered the pool of the river Yamunā for a bath. He saw in the waters there, these two brothers in the form of Śeṣa and Kṛṣṇa, even while they were sitting in the chariot itself.[7] The same account is recorded by the Viṣṇu-Purāṇa and the Brahma-Purāṇa.[8] The Hari-Vaṁśa casts the whole description of the identification of Balarāma and the serpent Ananta in the setting of Pātāla. The pool is said to be at the bottom of the earth and is identified with the Nāgaloka.[9] The god, who is called Bhāgavata is said to be the lord of the serpents like Vāsukī and others. The river Yamunā is absent in this account, though it can be inferred that the pool is in the Yamunā itself. It seems that in the last account we have recorded, Yamunā gives place to the 'pool' of the Serpent-king.

On closely viewing the whole account, it seems more probable that in all these accounts, originally a 'pool' of a serpent-king was later replaced by the 'pool' (hrada) in the Yamunā, when the account of Kṛṣṇa's life was given prominence. We may jot down the following points from what we have noted :—

(1) The concept of the 'pool of the Serpent.

(2) The Serpent is a great world Serpent.

5. Bhāg. P., X. 2. 5
6. Bhāg. P., X. 2. 13 a
7. Bhāg. P., X. 39. 38 ff. 46
8. Viṣṇu P., V. 18. 35 ff.
   and Brahma P., 192. 36 to 41. The whole sub-chp.
9. Hari-Vaṁśa, Viṣṇu-Parva. 26 cf.

(3) Balarāma is only a form of the serpent with Kṛṣṇa, closely associated with it.

We have seen that a third party identifies Balarāma and Kṛṣṇa with the world serpent Śeṣa and the divinity lying in its lap. The account in the Bhāgavata-Purāṇa of the restoration of the Brahmin's dead children, takes a step further.[10] It is the same predominent serpent-divinity that takes away the children of the Brahmin ; and it is again he that has the ultimate hand in their restoration. The two-fold divinity—the great world-serpent and the lord in its fold—is in this account ultimately seen by Kṛṣṇa himself along with Arjuna.

It could be clearly seen that the two-fold principle remains common to all the account, yet there is difference in identification. Earlier the serpent and the lord were none else than Balarāma and Kṛṣṇa. Now Arjuna and Kṛṣṇa are said to be the 'part' of the serpent. Elsewhere in the Bhāgavata-Purāṇa, Kapila—the profounder of the Sāṁkhya philosophy—is identified with the '*aṁśa*' of the great Viṣṇu,[11] who has also the serpent form. Hence it is clear that the serpent is different from Balarāma or Kṛṣṇa or Kapila. We finally arrive at the following points :—

(i) The constant association of the water with the serpent.

(ii) The water sometimes takes the form of the ocean and sometimes that of the pool.

This deity 'Serpent' forms kinship with the world-wide concept of the cosmic serpent, which is on the one hand the cause of the whole creation and on the other, the ferocious deity to be zealously propitiated. Thus in the ancient Egyptian belief of the Pyramid and subsequently of the coffin age,[12] he is the spirit of the west abyss and was created from the eye of Atum.[13] Belief in water-places haunted by great serpent-

10. Bhāgavata Purāṇa, X. 89.122 ff.
11. Bhāgavata-Purāṇa, III. 24.10.
12. Myth and Symbol in Ancient Egypt—Rundle Clark, P. 51.
13. Op. Cit. P. 90.

spirits obtains even in ancient China.[14] The ocean-lord in Japan is a big serpent.[15] A well in Jerusalem was supposed to be controlled by a serpent.[16] Water-spirits in the shape of crocodile-frogs that controlled waters obtain elsewhere.[17] Instances to show serpent-spirit as the haunt of watery-places are numerous.[18] The Babylonian god 'Ea' also had a peculiar serpentine form, though generally he is represented as having a fish-form.[19]

The actual fear of the existence of big acquatic creatures that roam in waters might suggest the idea of all waters being inhabited by the similar creatures. The experience of rain falling from the clouds that roam in the sky would suggest the idea of such acquatic creatures being present in the sky, on the same analogy as that of the 'agini' (of which the terrestrial one is one form) being present in the Antariksha—that is the 'Vaidyutah Agniḥ' as the lightning is called in the Ṛgveda.[20] In such cases, it is the terrestrial experience that would lead to the exaltation, amplification and the sublimation of the same terrestrial idea generating the celestial one. The reservoir of the waters that fall from the skies would also be considered to be controlled by a great serpent.[21]

It is this conception of the serpent that finds expression in Śeṣa—the Great Serpent in the pool of the river Yamunā. Philosophically Śeṣa came to be the world serpent that is the principle

14. Cf. Myths of China and Japan--D. Mackenzie, P. 38.
15. Ibid. P. 41. This Serpent is called in Japanese Language "Oho Watatsuni".
16. Cf. 'Nehemiah'-ii-13. Quoted by D. Mackenzie.
17. Folk-lore and legends-Oriental (P. 59) See Frazer-Folklore in Old Testament, Vol. II-P. 420 for similar belief.
18. For which see 'Encyclopaedia of Religion and Ethics'.-James Hastings. For wide belief in snakes as the guardian of waters and rivers. The conception of the Pātāla region with a great snake and snakes is on the same principle.
19. Cf. Myths of Babylonia and Assyria-D. Mackenzie P. 62.
20. Cf. Ṛg. I-141-2 and Sāyaṇa thereon, also I-164-1 and Sāyaṇa.
21. It is this process that sets the Nairuktikas thinking Ahi-Vṛtra to be the cloud, that controls waters.

that 'remains' when everything vanishes[22] and that is why he is limitless' (Ananta) ; but that the limitless principle is the serpent that is at the bottom of all creation, that came out of water can be nothing but the elevation of the physical phenomenon of water being always associated with the reptile. Thus the phenomenon is physical first and metaphysical only after-wards. The progress is from the material to the spiritual, from the physical to the cosmic, from the gross to the minute. When the terrestrial experience, came to be the great ocean, the serpent in the pool becoming the all-powerful Śeṣa or the limitless one—still a serpent.[23]

As the supreme principle that remains in the endless waters of the cosmos, he has his existence with the world down below, but as the supreme supporter of the universe, including the high heavens, he must have a strong hood. Now comes the mystic number 'a thousand' which was already a vedic conception associated with the 'Puruṣa' of the X maṇḍala of the Ṛgveda.[24] The Śeṣa now identified with or supporting the supreme 'Puruṣa' gets the latter's 'heads' transforming them into his 'hoods.' The

22. Cf. Myth and Symbol in Indian Art and Civilization P. 62 About Śeṣa's figure, Zimmer opines that his is the figure representing the residue that remained after the earth, the upper and internal regions and all their beings, had been shaped out of the cosmic waters of the abyss. The same thought finds expression in Rāmānuja's Gītā-Bhāṣya. 7-8 ff. which when translated—becomes "Śeṣa is the spilling of the plenitude of God's being ; all the entities in the universe, where they exist as bodies, senses, material objects and their causes, with their individuality and characteristics have originated in God and are his Śeṣa". Matsya-Purāṇa 248. 34 says.

23. Myths of Babylonia and Assyria—D. Mackenzie. preface Part VII. It seems clear that in each great local mythology we have to deal, in the first place, not with symbolized ideas so much as symbolized folk-beliefs of remote antiquity and to a certain degree, of common inheritance.—The student will find footing on surer ground by following the process which exalts the dragon of the folk-tale into the symbol of evil and primordial chaos' as D. Mackenzie suggests, but emerges later on as Śeṣa—the cosmic serpent, who is identified with the highest God Nārāyaṇa.

24. Ṛgveda, X. 90.

eternal god is thought of as a great supporting 'pillar' (*skambha*) in the Atharva-Veda.[25] We have the mention of a 'pillar' supporting the sky which the Asuras could not climb or cross.[26] The idea found in the Jaiminīya Upaniṣad Br. where a huge column is said to support and connect the heaven and the earth,[27] could be recalled here. It is not improbable, hence that the high flown huge thousand-head circle of the cosmic serpent is the combination of this idea of the huge support for the high heavens and the prop of the heaven and the earth.[28]

Thus, from the serpent in the 'pool' of the folk-belief based on actual observation, to the cosmic serpent, supporing the heavens on his hoods and stretching the depth of the world below ; it was a gradual upheaval of human belief expressing the principle that folk-belief acts as the generating seed of the philosophy of the sophisticated.

25. cf. Atharva-Veda, XI. 4.
26. Jaim. Br., I. 125-127.
27. Jaim. Up. Br. I. 20. 10.
28. cf. Ṛgveda, II. 12. 26.

PURĀṆA TRADITION IN BENGAL

By

CHINTAHARAN CHAKRAVARTI

[अस्मिन्निबन्धे वङ्गदेशीयपौराणिकपरम्पराया विवेचनं कृतम् । वङ्गदेशे पौराणिकपरम्परा प्राचीना वर्तते । इदं कथ्यते यत् कानिचित् पुराणानि तेषामंशा वा वङ्गप्रदेशे एव रचिता आसन् । एतादृशेषु पुराणेषु ब्रह्मवैवर्त्त-कल्कि-शिव-बृहन्नारदीयपुराणानां निर्देशः क्रियते । पुराणानां बह्वो हस्तलेखा वङ्गलिप्यां समुपलब्धा वर्तन्ते, केचन च चतुर्दशपञ्चदश वा शताब्द्यां लिखिता आसन् । ढाकाविश्वविद्यालयीय-पुस्तकालये पद्मपुराणविष्णुपुराणयोर्महाभारतस्य च प्राचीना हस्तलेखाः सुरक्षिता वर्तन्ते । अनेकानां पुराणानां वङ्गीयपाठा अन्यदेशीय-पाठापेक्षया अधिकप्राचीनाः प्रामाणिकाश्चापि सन्ति । देवीभागवतस्य टीकाकर्त्तुः शैवनीलकण्ठस्य मतानुसारेण वङ्गप्रचलितदेवीभागवतस्य पाठः द्रविडपाठापेक्षयाऽधिकसम्बद्धः प्रतीयते । इत्थं पद्मपुराणस्य महाभारतस्य चापि वङ्गीयपाठाः प्राचीनतराः सन्ति । इतिहासपुराणयोष्टीका भारतस्य विभिन्नप्रदेशीयविद्वद्भिः कृताः । अत्र वङ्गीयटीकाकर्त्तॄणां विदुषामुल्लेखः कृतः । वङ्गप्रदेशे पौराणिकनिबन्धग्रन्था अपि निर्मिता येषां निर्देशो विदुषा लेखकेन 'पुराण'पत्रिकायां ५, १ अङ्के कृतः । वङ्गप्रदेशे कथकतापाञ्चालीयात्रेत्यादिरूपेण पुराणानां प्रचारः संरक्षणञ्च कृतम् । नानापौराणिकाख्यानानां लोकव्यवहारेषु प्रयोगो दृश्यते ।

वङ्गप्रदेशे लौकिकानां धार्मिककृत्यानामपि पौराणिकाधारो वर्तते । विभिन्नपुराणानां कथानामाधारेण वङ्गभाषायामनेकग्रन्थानां निर्माणं जातम् । भागवतस्याधारेण कृष्णमङ्गलप्रह्लादचरितादिनानाग्रन्थानां निर्मितिर्जाता । इत्थं मार्कण्डेयपुराणस्य देवीमाहात्म्यस्याधारेण दुर्गामङ्गलदेवीमङ्गलकालिकामङ्गलादिग्रन्थानां निर्मितिरभूत् । अनेके ग्रन्था पुराणसंज्ञयाऽपि अभिधीयन्ते यथा वाल्मीकिपुराणम्, शून्य-पुराणम् इत्यादि । किन्तु तेषामाधारभूतं संस्कृतपुराणं नोपलभ्यते । ये वङ्गीयभाषायां पौराणिकसाहित्यस्य लेखका आसन् तेषामपि निर्देशोऽत्र कृतः । ख्रिष्टीयवर्षस्य १९ शताब्द्याः पूर्वंतरपुराणानामेकोऽपि न प्रामाणिकोऽनुवादो आसीत् अनन्तरं च प्रायशः सर्वेषामेव पुराणाना-मनुवादः कृतः । प्राचीनवङ्गीयग्रन्थेषु नानाकथानां समावेशो वर्तते यासु काश्चन पौराणिकाः काश्चन च पुराणेतरसाहित्येभ्यः संगृहीताः । आसां कथानामाकरनिर्देशस्य कार्यमवशिष्टं वर्तते ।]

Purāṇa tradition is fairly old in Bengal. Some of the Purāṇa texts or portions thereof are supposed to have been composed in Bengal. These are *Brahmavaivarta*°, *Kalki*°, *Śiva*°, *Bṛhannāradīya*°, *Bṛhaddharma*°, *Ādi*°, *Āṅgirasa*°, *Kriyāyogasāra* section of the *Padma*°. The literature of the Purāṇas enjoyed immense popularity here. Numerous manuscripts in the Bengali script of different Purāṇas exist in the manuscript libraries of Bengal. Some of the manuscripts are pretty old going back to 14th-15th centuries. The Dacca University library possesses manuscripts of the *Padma*°, *Viṣṇu*° and the *Mahābhārata* copied respectively in 1311, 1388 and 1393 S.E. The date of copying of a manuscript of the *Harivaṃśa* belonging to the Bangiya Sahitya Parishat is 1387 S.E. The Bengal versions of a number of the Purāṇas are considered to be older and more authoritative. According to Śaiva Nīlakaṇṭha who commented on it, the *Devībhāgavata* text as prevalent in Bengal is coherent when compared with the Drāviḍa text. Nīlakaṇṭha's commentary is therefore based on the former.[1a] The Bengal recension of the *Padma*° is supposed to contain an older text[2] while the Bengali version of the *Mahābhārata* is considered to be superior to the Vulgate.[3]

The Itihāsa-Purāṇa literature has been commented upon by scholars in different parts of India. A fairly good number of such commentaries on different Purāṇas or sections thereof, popular in Bengal, are known to have been produced from time to time by authors hailing from this part of the country too. In this connection reference may be made to the commentary of the *Rāmāyaṇa* by Lokanātha Cakravartī, of the *Mahābhārata* by Arjuna Miśra, of the *Bhagavadgītā* by the famous Madhusūdana

1. R. C. Hazra, *Studies in the Upapurāṇas*, pp. 209, 274, 289, 308, 340, 341, 345, 351, 358.

1a. देवीभागवतस्य क्वचिद् द्राविडगौडपाठभेदस्य द्वैविध्येपि गौडपाठस्य समञ्जसत्वात् तमालम्ब्यैव यथामति व्याख्यायते । Introductory portion of the Commentary.

2. H. Sarma, *Padmapurāṇa and Kālidāsa*, p. 911.

3. V. S. Sukthankar, *Mahābhārata, Adiparvan, Prolegomena*, p. LX.

Sarasvatī and Baladeva Vidyābhūṣaṇa, of the *Bhāgavatapurāṇa* by Sanātana Gosvāmin, Jīva Gosvāmin and Viśvanātha Cakravartin, of the *Devīmāhātmya* section of the *Mārkaṇḍeya-purāṇa* by Gadādhara Tarkācārya, Gaurīvara Śarman, Nṛsiṃha Cakravartī, Gopāla Cakravartī, Raghunātha Cakravartī and Rāma Vācaspati. Many of these works still remain unpublished, while a number are quite well-known.

Bengal also made valuable contributions to a little known type of literature on the Purāṇas, e.g., the Purāṇa Digests, a number of which were composed in Bengal by scholars of the region. A bird's eye view account of these works has already been given in these pages (Vol. V., No. 1, pp. 31-38). People of Bengal took pride in their superiority in the Purāṇa lore. Veṇīnātha in his *Durgāpūjā-paddhati* refers to the comparative lack of Purāṇic culture among the people of Mithilā (North Bihar) indirectly implying its prevalence in Bengal.[1]

Bengal enjoyed the Purāṇas through various forms of representation, e.g., *Pāñcāli*, *Kathakatā* and *Yātrā* or dramatic presentation—forms that occupied important place in the life and society of the region. These included recitation of the Purāṇas and exposition thereof, ceremonial narration of Puranic stories often with considerable embellishments and additions. In common Bengali parlance, we meet with numerous Puranic references testifying to the popularity of Purāṇa stories among the people in general. The implications, however, are often missed at the present. Such Purāṇic heritage is, of course, common to all India, but we may note here some of the Purāṇic ideas that had gone into the very texture of Bengal's mind. Thus *Rāma-rājatva* (Rāma's reign) represents an ideal to be coveted for. Sītā and Sāvitrī are held as ideal wives and Lakṣmaṇa an ideal *devara* or younger brother of the husband. The word Rāma is synonymous with number one, evidently for

1 पुराणादर्शिनः प्रायो मैथिल्लाश्च विशेषतः ।
अतस्तेषां लिपौ श्रद्धा न हि कार्या विपश्चिता ।।

—*Saṁskṛta-Sāhitya-Pariṣat*, VII, p. 333.

his being unparallelled. The rain-bow is called *Rāma-dhanu* in Bengali presumably for the supposed enchanting view of the latter. A strictly upright man is tauntingly referred to as Yudhiṣṭhira, the son of dharma, in recognition of the latter's reputation in honesty and truthfulness. His recourse to a palpable lie under the cover of a truth is still remembered through the popular saying *aśvatthāmā hata iti gajaḥ* (Aśvatthāmā is killed, it is the elephant). Draupadī's skilfulness in cooking, Kumbhakarṇa's deep sleep, anger of Durvāsas, promise of Bhīṣma, the progeny of Raktavīja and the lost hope of Triśaṅku are cited as examples. Bengal longs for sons as beautiful as Kārtika. She remembers Vibhīṣaṇa as an internal enemy, Śukra, the one-eyed preceptor of the demons as a designing person, Bhuśuṇḍi crow, presumably Bhuśuṇḍa of *Yogavāśiṣṭha Rāmāyaṇa* (Nirvāṇa Prakaraṇa, Pūrvārdha, 14-27) as an old haggard with long experience, sage Nārada as a tale-bearer who sows seeds of dissension among relatives, Saṇḍāmārka, evidently Saṇḍa and Amarka, the teachers of Prahlāda as roguish persons. Laṅkā-kāṇḍa is a bitter affray, Dakṣa-yajña a big affair Ṛṣyaśṛṅga of Kali is a person lacking in common sense. Māndhātā's time refers to hoary antiquity. The desires to make an unusually cheap bargain is equated to the eagerness of listening to Akrūra-Saṁvāda with a single pice.

Mythological heroes and incidents play an important part in post-Vedic rituals all over India, being associated with their origin and popularisation. Some of the rites are directly concerned with mythological people. Stories relating to the rites are occasionally different in different parts of the country. The huge and interesting literature that has grown round the Purāṇas in this connection requires to be carefully scrutinised. A number of Bengal rites commemorating mythological heroes are mentioned here. A Special custom in Bengal was the offering of *Arghya* to sage Agastya for three days beginning from the first day of the dark fortnight of the month of Āśvina. A journey undertaken on the first day of a solar month ir called *Agastya-yātrā* and it is forbidden as Agastya never returned from his journey to the South commenced on this day. Bhīṣmatarpaṇa (offering oblation to Bhīṣma

who had no son) is performed on the eighth day of the bright fortnight of Māgha. There is a practice of daily scattering a few drops of oil in the name of Aśvatthāman before anointing one's own body with it. This oil is supposed to give solace to his permanent wound caused by the severence of the head jewel, a natural part of his body. The fourth day of the month of Bhādra is known as the *naṣṭacandra* day, as on that day the moon (*Candra*) outraged the modesty of the wife of his preceptor. Looking at the moon is therefore prohibited on that day. Sāvitrīvrata is observed on the 14th or 15th day of the dark fortnight of Jyaiṣṭha to do honour to satyavān and his faithful wife Sāvitrī. The names of the sage Āstīka and the Divine Bird Garuḍa are uttered at the time of going to bed as in consideration of their influence on serpents; their very names are supposed to be sufficient antedotes against snake-brites.

Metrical works based on the Purāṇas came to be composed in Bengali from medieval times. The titles usually have no reference to names of Purāṇas but they are marked by special incidents or life-stories of important personages. Works primarily based on the *Bhāgavata Purāṇa* or sections there of have titles like *Kṛṣṇavijaya*, *Kṛṣṇamaṅgala*, *Kṛṣṇaprematarangiṇī*, *Prahlāda-caritra*, *Dhruvacaritra*, *Uddhavasaṃvāda*, *Pārijātaharaṇa* etc. Works pertaining to the *Devīmāhātmya* section of the *Mārkaṇḍeya Purāṇa* appear under titles like *Durgāmaṅgala*, *Devīmaṅgala*, *Kālikāmaṅgala*, *Kālikāvilāsa* and *Kālikāpurāṇa*. We have of course a number of titles ending with the word Purāṇa but these have either no Sanskrit counterpart or the latter has no correspondance with the Bengali work. There are manuscripts in the Calcutta University and the Bangiya Sahitya Parishat of works called the *Vālmīka Purāṇa*, which narrate the previous history of Vālmīki, whose original name according to one version was demon Vṛnda and according to the other demon Vañju. Sītāsuta's *Rāmāyaṇa* is also called *Vālmīki Purāṇa*. Works going by names like *Śūnyapurāṇa*, *Hākandapurāṇa*, *Dharmapurāṇa*, *Anādipurāṇa*, *Anilapurāṇa* etc. pertain to the story and worship of the folk-deity Dharma. *Durgāpurāṇa*, (B. S. P., 806) describes the arrival of Durgā on the

Himālaya and her worship there. *Kālikāpurāṇa* (B. S. P., 906) describes the marriage of Gaurī resulting in the birth of Gaṇeśa. Another work with the same title by Prāṇavallabha (C. U., 1934) refers to the revelation of Mahākālī before the gods and deals with her greatness. *Brahmapurāṇa* of Mukunda Bhāratī (B. S. P., 289, 2332) gives an account of Purī and its presiding deity Jagannātha. *Harivaṃśa* of Bhavānanda which relates the story of Kṛṣṇa has nothing to do with the famous Sanskrit work of the same name. The *Kauśikapurāṇa* which is mentioned as its source is unknown.

Of the numerous authors who enriched the Puranic literature in Bengali mention may be made of the following: Kṛttivāsa is one of the most popular and earliest writers (15th century). His *Rāmāyaṇa* based on the famous Sanskrit original is embellished with materials taken from various sources. Others who contributed on the same topic include Nityānanda Adbhutācārya (17th century) whose very popular *Adbhutarāmāyaṇa* exercised a good deal of influence on the extant text of the *Rāmāyaṇa* passing in the name of Kṛttivāsa, and Rāmānanda Ghoṣa (18th century) who declared himself as an incarnation of the Buddha. Among writers on the *Mahābhārata* Kāśīrāma Dāsa (17th century) is the most popular to this day. He was preceded by Kavīndra Parameśvara who wrote at the instance of Laskar Parāgal Khān (15th century), Śrīkar Nandī, commissioned by Parāgal's son Chuṭi Khān and Sañjaya who was at one time quite popular in the eastern most part of Bengal. Mālādhara Vasu Guṇarāja Khān was the author of the earliest dated work in Bengali, *Śrīkṛṣṇavijaya*, composed during the years 1395-1402 Ś. E. It deals with the life-story of Kṛṣṇa and is based on the *Bhāgavatapurāṇa*, *Harivaṃśa* and the *Viṣṇupurāṇa*. He was followed by a host of writers of whom Raghunātha Bhāgavatācārya (16th century), author of *Kṛṣṇapremataraṅgiṇī* appears to have enjoyed great popularity. The few works that were produced on the basis of other Purāṇas had little attraction for the people, though folk-stories centering round the

1. Published by the Dacca University.

themes dealt with by them were immensely popular. Thus works on the *Devīmāhātmya* section of the *Mārkaṇḍeya purāṇa* are little-known and scarcely stand in comparison in point of popularity with the *Caṇḍīmaṅgala*, *Annadāmaṅgala* and *Kālīkāmaṅgala* poems of Mukundarāma, Bhāratacandra and others narrating stories of unknown origin about the greatness of Caṇḍī and *Kālī*, aspects of the Mother Goddess.

It requires to be pointed out here that we have scarcely any faithful translation of any Purāṇa text before the 19th century when prose translations of the Purāṇas came to be undertaken and read mainly by the educated few. The earlier popular authors who wrote for the people at large took the liberty of incorporating in their works stories freely taken from various sources, Puranic and otherwise. They were joined in this work by professional singers and reciters who not infrequently tampered with the original text. Some of these stories might have been current among the people from time immemorial or have been concocted by one or other of these authors. A systematic attempt to identify the sources and concoctions is yet to be undertaken. A number of illustrative examples may be given here. The account of the observance of *ekādaśī* by king Rukmāṅgada as found in the *Nāradīya Purāṇa* (Ch. 32-34 of the *Uttarārdha*) has been incorporated in the *Rāmāyaṇa* attributed to kṛttivāsa. Stories of Candrahāsa and Bhadraśīla in this connection met with in the *Aśvamedha-parvan* (ch. 50) of the *Jaimini Bhārata* and in the *Bṛhannāradīya Purāṇa* (ch. 21) have found place in the *Mahābhārata* of Kāśīrāma. Similarly the story of Rāma's worship of Durgā on the eve of his fight with Rāvaṇa found in some editions of kṛttivāsa's Rāmāyaṇa occurs in the *Kālikā-purāṇa* (X. 26-33), the *Mahābhāgavata* (ch. 36, 42, 43, 45, 46, 48) and the *Devībhāgavata* (III. 30. 18-26, 41-61). The source of the abnormal story of Bhagīratha's birth as described in the *Rāmāyaṇa* of Kṛttivāsa has been traced in the *Vasiṣṭha Purāṇa* and the Svarga-khaṇḍa of the *Padma-purāṇa*, manuscripts of which are deposited

in the University of Dacca.[1] The source of the popular story of the Pāṇḍavas giving shelter to king Daṇḍin in the face of possible friction with Kṛṣṇa is variously mentioned in manuscripts as *Kriyāyogasāra* of the *Padmapurāṇa*, *Jaiminīya Saṁhitā*, *Bṛhat-kūrma-purāṇa* etc.

1. N. K. Bhattasali, critical Edition of the Adikāṇḍa of Kṛttivāsa's Rāmāyaṇa, p. 84.

शिवपुराणीयं दर्शनम्

व्रजवल्लभ द्विवेद

[In this article the learned writer has described and discussed the four main sects of the Śaivas or Māheśvaras mainly on the basis of Vāyu-Saṁhitā of the Śiva-Purāṇa. These four Śaivite sects are variously named in different works ; e.g. the Vāyu-Saṁhitā of the Śiva Purāṇa (VII. ii. 31. 173) mentions the four sects as—(1) Śaivas of the Siddhānta-school of Śaivism, (2) Śaivas known as Pāśupatas, (3) Śaivas known as Mahāvrata-dharas, and (4) Śaivas known as Kāpālikas. In Guṇaratna's commentary of the Ṣaḍ-darśana-samuccaya of Haribhadra the Kālamukhas are mentioned in place of the Kāpālkas of the Vāyu-Saṁhitā. Guṇaratna also mentions various subdivisions of these sects, such as Bharaṭa, Bhakta, Laiṅgika, Tāpasa etc. According to this commentator Naiyāyikas are Śaivas and Vaiśeṣikas are Pāśupatas. In the Bhāmatī commentary of the Śaṅkara-bhāṣya of the Brahmasūtras Kāruṇika-sidhāntins are mentioned in place of the Mahāvrata-dharas of the Vāyu-Saṁhitā. Bhāskara in his Bhāṣya of the Tarka-pāda of the Brahmasūtra mentions Kāṭhaka-siddhāntins in place of the Mahāvratadharas. Yāmunācārya in his Āgama-prāmāṇya mentions Kālāmukhas in place of the Mahāvratadharas of the Vāyu-Saṁhitā. The Vāmana Purāṇa also mentions Kālavadana (6. 87 ; According to most Mss., Kāladamana according to the Veṅkte-śvara edn.) or Kālāsya (6. 87). The names of the four Śaiva sects may be clear from the following table :—

	1	2	3	4
Vāyu-Saṁ.	Siddhāntins	Pāśupatās	Kāpālikas	Mahāvratadharas
Guṇaratna	Śaivas	„	Kālamukhas	„
Bhāmatī	„	„	Kāpālikas	Kāruṇika-siddhantins
Bhāskara	„	„	„	Kāṭhaka-siddhāntins
Yāmunācārya	„	„	„	Kālāmukhas
Vāmana-P.	„	„	„	Kālavadana (Mss.) Kāladamana (Venk.)

The Vāyu-Saṁhitā divides Śaiva Āgamas into two broad divissions—(1) Śrauta, i. e. Vaidika, and (2) Svatantra, i. e. independent or Non-Vaidika. The *Svatantra* Saiva Āgama is also called *Siddhānta,* and is of ten and eighteen kinds. These Svatantra Śaiva Āgamas are said to have been composed by God Śiva himself. The *Śrauta* Śaiva Āgama is said to be of innumerable kinds (hundred Koṭis). The *Pāśupata* is a Śrauta Śaiva seet. In the Uttarabhāga of the Vāyu-Saṁhitā a Pāśupata Saṁhitā was taught to Shri Krishṇa by Upamanyu. In the Pūrvabhāga of the Vāyu-Saṁhitā a dualistic Śaiva Āgama known by the name of *Svatantra Siddhānta* has been propounded, but in the Kailāśa Saṁhitā (sixth) of the Śiva Purāṇa a monistic Śaiva Philosophy following the Śiva-sūtra, Virūpākṣa-pañcāśika etc. has been propounded.

In the Śaiva Āgamas there are mentioned 28 Yogācāryas of Śaivism, from Śveta to Lakulīśa. Each of them had four disciples. The names of all these 112 Yogācāryas are given in the Śata-rudra-Saṁhitā (Adh. 4, 5) and Vāyu-Saṁbitā (Uttara Khaṇḍa, Adh. 9) of the Śiva-Purāṇa. A list of the eighteen Ācāryas or Avatāras, from Lakulīśa to

Vidyāguru, is also given in Guṇratna's commentary of the Ṣaḍ-darśana-samuccaya. Lakulīśa composed a work known as the Pāśupata-sūtra consisting of five Adhyāyas, and the seventeenth Acārya, Rāśīkara, composed the Pañcādhyāyī-Bhāṣya. The works of other Ācāryas are not available now.]

बहुषु पुराणेष्वष्टादशपुराणानामुपपुराणानां च नामावली तत्रत्या श्लोकसंख्या च परिगणिता दृश्यते। तत्र पुराणनामावल्यां बाहुल्येन चतुर्थे स्थाने शिवपुराणस्य स्थितिः। मत्स्यपुराणे[1] न दृश्यते शिवपुराणस्य नाम। तत्र चतुर्थस्थाने वायुपुराणं परिगणितम्। कानिचनोपपुराणानि तत्रोद्धृतानि[2] सन्ति। तत्रापि नास्ति शिवपुराणस्य सङ्केतः। देवीभागवतपुराणे[3] वायुपुराणस्य महापुराणेषु शिवपुराणस्य चोपपुराणेषु गणना। एवं वायुपुराणं शिवपुराणं चाधिकृत्य वर्तते पुराणेषु मतद्वैविध्यम्। शिवपुराणापेक्षया वायुपुराणमेव प्राचीनमित्यैतिहासिका वदन्ति। तदुचितमेव प्रतीयते। यतो हि पवमानप्रोक्तस्य पुराणस्य पाठो हर्षचरितकारस्य बाणभट्टस्य ख्रीष्टषष्ठशताब्दीभवस्य गृहे भवति स्म[4]। शिवपुराणे तु दृश्यते शिवसूत्रस्य,[5] शिवसूत्रवार्त्तिकस्य,[6] विरूपाक्षपंचाशिकायाश्चोल्लेखः[7]। जानन्त्येव विद्वांसः शिवसूत्राणीमानि प्रथमतया वसुगुप्तपादेनाधिगतानीति। वसुगुप्ताचार्यसमयश्चैतिहासिकैः ८२५-८५०

१. मोरसंस्करणम्, पृ० १४५। अस्मिन् निबन्धे शिवपुराणं वामनपुराणं च विहायान्येषां पुराणानां मोरसंस्करणमेवोक्युक्तम्। शिवपुराण-वामनपुराणयोस्तु वेंकटेश्वरसंस्करणम्।

२. तत्रैव, पृ० १४७

३. मोरसंस्करणम्, पृ० २६

४. हर्षचरितम्, निर्णयसागरसंस्करणम्, पृ० ८६

५. चैतन्यमात्मेति मुने शिवसूत्रं प्रवर्तितम् (६।१६।४४)। ज्ञानं बन्ध इतीदं तु द्वितीयं सूत्रमीशितुः (६।१६।४६)।

६. इत्यादिशिवसूत्राणां वार्त्तिकं कथितं मया (६।१६।४६)।

७. श्रीविरूपाक्षनिर्मिते। शास्त्रे पंचाशिके (६।१९।४४)।

ई० निर्धारितः[८]। एवं च वायुपुराणस्य प्राचीनत्वमर्वाचीनत्वं च शिवपुराणस्य सुतरां सिद्ध्यति।

सप्त संहिताः

तदिदं शिवपुराणं पूर्वं द्वादशसहितं लक्षश्लोकप्रमाणकं चासीत्। तदनु व्यासेन चतुर्विंशतिसहस्रश्लोकैः संक्षिप्य सप्तसु संहितासु विभक्तमिदम्। एतदेवाधुनोपलभ्यते। इमाः सन्ति संहितास्तत्र-प्रथमा विद्येश्वराख्या, द्वितीया रुद्रसंहिता, तृतीया शतरुद्राख्या, कोटिरुद्रा चतुर्थी, पंचमी उमासंहिता, षष्ठी कैलाससंहिता, सप्तमी वायुसंहिता चेति। तत्र द्वितीया रुद्रसंहिता सृष्टि-सती-पार्वती-कुमार-युद्धाख्येषु पंचखण्डेषु, सप्तमी वायुसंहिता च पूर्वोत्तरखण्डयोर्विभक्ता। शिवमाहात्म्यमेवात्र प्राधान्येन प्रतिपाद्यमथापि पुराणानां समन्वयशैलीमनुरुद्ध्य विष्णुशिवयोरैक्यं साधितमेव[९]। विभिन्नेषु पुराणेषु वैष्णव-शैव-शाक्तागमानां वर्तते महान् प्रभावः। शिवपुराणं विशेषतस्तस्य सप्तमीं वायुसंहितामधिकृत्यात्र किञ्चित् प्रस्तूयते।

उद्धृतं वाङ्मयम्

अत्राष्टादशविधानामष्टादशपुराणानां रामायणमहाभारतयोश्चोल्लेखो वर्तत एव, एकत्र षड्विंशतिपुराणानि निर्दिश्यन्ते[१०]। तेषां नामानि तु तत्र न दृश्यन्तेऽन्यत्र वा। अवधेयमत्र विषये विद्वद्भिः। पुराणनामसु भागवतनाम्ना देवीभागवतं[११] गृहीतमत्र। एकत्र[१२] जाबालोपनिषदुट्टंकिता वर्तते। स्थलद्वये[१३] "अतीतः पन्थानं तव च महिमा वाङ्मनसयोरद्धयावृत्या यं चकितमभिधत्ते

८. द्रष्टव्यम्—डा० कान्तिचन्द्रपाण्डेयरचितस्य "अभिनवगुप्त" इति ग्रन्थस्य द्वितीयं संस्करणम्।

९. विद्येश्वरसंहिताया द्वितीयोऽध्यायः, वायुसंहितायाः पूर्वखण्डस्य प्रथमाध्यायश्च द्रष्टव्यः।

१०. षड्विंशतिपुराणानां मध्येऽप्येकं शृणोति यः (५।१३।४१)।

११. भगवत्याश्च दुर्गायाश्चरितं यत्र विद्यते। तत्तु भागवतं प्रोक्तं ननु देवीपुराणकम् (५।४४।१२९)।

१२. अग्निरित्यादिभिर्मन्त्रैर्जाबालोपनिषद्गतैः(तः) (१।२४।८)।

१३. रुद्रसंहितायाम् ३।४।११, ३।१२।१८ इत्यत्र च।

श्रुतिरपि" (श्लो० २) इति महिम्नस्तोत्रश्लोको[१४] व्याख्यातो दृश्यते । एकत्र (७ उ०।८।४९) लिंगपुराणम्, द्वित्रेषु स्थलेषु च कामिकादयो[१५] दशाष्टादश शैवागमाः सूचिताः । शिवपार्वत्योः सांख्यवेदान्तसंमतो वादः,[१६] जैनधर्मस्य मरुभूमौ प्रचारः,[१७] दत्तेन सन्यासपद्धतिर्बाधितेति[१८] चोक्तमत्र । अत्रोद्धृतानां शिवसूत्र-वार्तिक-विरूपाक्षपंचाशिकानामुल्लेखः पूर्वं कृत एव ।

चतुर्विधाः शैवाः

शैवाः सिद्धान्तमार्गस्थाः शैवाः पाशुपतास्तथा ।
शैवा महाव्रतधराः शैवाः कापालिकाः परे ॥
(७उ०।३१।१७३)

इत्येवं चतुर्विधाः शैवा अत्र प्रदर्शिताः । त इमे भेदा हरिभद्ररचित-षड्दर्शनसमुच्चयस्य टीकायां गुणरत्नरचितायां तर्करहस्यदीपिकायामप्येवं दृश्यन्ते —

शैवाः पाशुपताश्चैव महाव्रतधरास्तथा ।
तुर्याः कालमुखा मुख्या भेदास्ते तु तपस्विनाम् ॥
(पृ० ५१) इति ।

अपि चाग्रे तत्रैवोक्तम्—"तेषामन्तर्भेदा भरटभक्तलैंगिकादयो भवन्ति। भरटादीनां व्रतग्रहणे ब्राह्मणादिवर्णनियमो नास्ति । यस्य तु शिवे भक्तिः स व्रती भरटादिर्भवेत् । परं शास्त्रेषु नैयायिकाः सदा शिवभक्तत्वाच्छैवा इत्युच्यन्ते । वैशेषिकास्तु पाशुपता इति । तेन नैयायिकशासनं शैवमाख्यायते । वैशेषिकदर्शनं च पाशुपतमिति । इदं मया यथाश्रुतं यथा दृष्टं चात्राभिदधे" (पृ० ५१) इति । अत्र यद् वक्तव्यं तदनुपदमेव वक्ष्यते । शंकराचार्येणेमे माहेश्वरा

१४. पुष्पदन्तरचित एष स्तवः प्राचीनतमः । अत्रत्यः श्लोको भट्टनारायणकण्ठेन मृगेन्द्रागमवृत्तौ (कश्मीरसंस्करणम् . पृ० ३०) उद्धृतः ।
१५. द्रष्टव्यम्—७पू०।३२।१२
१६. द्रष्टव्यम्—२।३।१३।१-२४
१७. द्रष्टव्यम्—२।५।४-५ अ०, २।५।१२।३१
१८. द्रष्टव्यम्—३।१६।२६

इत्युक्ता ब्रह्मसूत्रतर्कपादभाष्ये । भामतीकारेण च "माहेश्वराश्चत्वारः शैवाः, पाशुपताः, कारुणिकसिद्धान्तिनः कापालिकाश्चेति" इत्युक्तम् । भास्करेण तु माहेश्वराश्चत्वारः—पाशुपताः, शैवाः, कापालिकाः, काठकसिद्धांतिनश्चेति" इत्युक्तं स्वकीयब्रह्मसूत्रतर्कपादभाष्य एव । "आद्यं शैवपरिख्यातमन्यत् पाशुपतं मुने । तृतीयं कालदमनं[१८क] चतुर्थं च कपालिकम् ।" (६।८७) इति च चत्वारो भेदाः प्रदर्शिता वामनपुराणे । यामुनाचार्येण त्वागमप्रामाण्ये तेषां नामानि लक्षणानि चैवं स्थापितानि—

"यथा माहेश्वरे तन्त्रे विरुद्धं बहु जल्पितम् ।
चतुर्विधा हि तत्सिद्धचर्यामार्गानुसारिणः ॥
यथा कापालिकाः कालामुखाः पाशुपतास्तथा ।
शैवास्तत्र च कापालं मतमेवं प्रचक्षते ॥
मुद्रिकाषट्कविज्ञानात् पुनस्तस्यैव धारणात् ।
अपवर्गफलप्राप्तिर्न ब्रह्मावगमादिति ॥

तथाहुः—

मुद्रिकाषट्कतत्त्वज्ञः परमुद्राविशारदः ।
भगासनस्थमात्मानं ध्यात्वा निर्वाणमृच्छति ।

तथा—

कर्णिका रुचकं चैव कुण्डलं च शिखामणिम् ।
भस्म यज्ञोपवीतं च मुद्राषट्कं प्रचक्षते ॥
कपालमथ खट्वांगमुपमुद्रे प्रकीर्तिते ।
आभिर्मुद्रितदेहस्तु न भूय इह जायते ॥

एवं कालामुखा अपि समस्तशास्त्रप्रतिषिद्धकपालपात्रभोजन-शवभस्मस्नान-तत्प्राशन-लगुडधारण-सुराकुम्भस्थापन-तत्स्थदेवतार्चनादेरेव दृष्टादृष्टाभीष्टसिद्धिमभिदधानाः श्रुतिबहिष्कृता एव ।

तत्रैषा पाशुपतप्रक्रिया—

जीवाः पशव उच्यन्ते तेषामधिपतिः शिवः ।
स तेषामुपकाराय पञ्चाध्यायीमचीक्लपत् ॥

१८ क. कालदमनमिति पाठस्तु वेंकटेश्वरसंस्करणे वर्त्तते । अस्य पुराणस्य बहुतमेषु हस्तलेखेषु पुनः कालवदनमिति पाठो विद्यते ।

तत्र पंच पदार्थास्तु व्याख्याताः कारणादयः ।
कारणं कार्यं विधिर्योगो दुःखान्त इति ।
उपादानं निमित्तं च व्याख्यातं कारणं द्विधा ।
निमित्तकारणं रुद्रस्तत्कला कारणान्तरम् ॥
मह्यन्तं महदादि कार्यमुदितं तद्वद्विधिर्गीयते ।
गूढाचारमुखश्मशानभसितस्नानावसानः परः ।
योगो धारणमुच्यते हृदि धिया भोकारपूर्वं तथा ।
दुखान्तो हि मतोऽपवर्ग इति ते पंचापि संकीर्तिताः ॥

आत्यन्तिकी दुःखनिवृत्तिर्दुःखान्तशब्देनोक्ता । तामेव निःशेषवैशेषिकात्मगुणोच्छेदलक्षणां मुक्तिं मन्यन्ते । इयमेव चेश्वरकल्पना "शवानामन्येषां च" (पृ० ४६-४८) इति । इत्थमेव कापालाः कालमुखाश्च रामानुजाचार्येण श्रीभाष्ये तर्कपादे निरूपिताः ।

अत्रोद्धृतेषु चतुर्विधमाहेश्वरप्रतिपादकेषु वचनेषु शैवानां पाशुपतानां चोल्लेखः सर्वत्र विद्यते । महाव्रतधराः शिवपुराणे गुणरत्नटीकायां चोल्लिखिता अन्यत्र न दृश्यन्ते । कापालिका गुणरत्नटीकायां न सन्ति, अन्यत्र तु विद्यन्ते । कालमुखा गुणरत्नटीकायामथ चागमप्रामाण्ये दृश्यन्ते, अन्यत्र न । कारुणिकसिद्धान्तिनो भामत्यामेव, काठकसिद्धान्तिनो भाष्करभाष्य एव, कालदमनाश्च वामनपुराणे च दृश्यन्ते । तत्र शैवानां पाशुपतानां च दार्शनिकाः सिद्धान्ताः प्रतिपादयिष्यन्ते पुरस्तात् । कापालिकानां कालमुखानां च स्वरूपपरिचयायैवात्रागमप्रामाण्यकृतवचनानि विस्तरेण संगृहीतानि, अन्यत्र तदनुपलब्धेः । कापालिकानां चर्या प्रसंगतो भवभूतिविरचिते मालतीमाधवनाटके, राजशेखरकृते कर्पूरमंजरीसट्टके, बाणभट्टविरचिते हर्षचरिते चोपलभ्यते । महाव्रतधराणां कारुणिकसिद्धान्तिनां काठकसिद्धान्तिनां कालदमनानां च स्वरूपपरिचायकः कोपि स्वतन्त्रो ग्रन्थः साम्पतं नोपलभ्यते । आगमप्रामाण्यवदन्यत्रापि केनचित्प्रसंगेन प्रतिपादितानि वचनानि न दृष्टान्यस्माभिः ।

अत एतेषामत्रैवान्र्भावो भिन्ना वैते सिद्धान्ता इति निर्णयः साम्प्रतं कर्तुं न शक्यते । गुणरत्नेन नैयायिकाः शैवाः, वैशेषिकाः पाशुपता इत्युक्तम् ।

योगाचार्यपरम्परासु वर्तेते न्यायदर्शनप्रवर्तकस्य गौतमस्य, वैशेषिकशास्त्रप्रवर्तयितुः कणादस्य च नामनी। न्यायवार्तिककार आत्मानं महापाशुपतं ख्यापयति नैयायिकस्य भासर्वज्ञस्य पाशुपतशास्त्रव्याख्यातृत्वं प्रसिद्धमेव। एवं च नैयायिकाः शैवाः, वैशेषिकाः पाशुपता इति भेदप्रदर्शने न किमपि प्रमाणमुपलभ्यते। इदं मया यथाश्रुतं यथादृष्टं चात्राभिदधे इत्युक्तवता गुणरत्नेन प्रमाणायानुमोदि एव। वस्तुतस्तु पाशुपतमतवदीश्वरस्य निमित्तकारणत्वमात्रत्वं मोक्षस्य दुःखाभाव-मात्रत्वं चाभ्युपगच्छन्तौ नैयायिकवैशेषिकौ नातीव भिन्नौ। अत एव तयोः समानतन्त्रत्वं प्रसिद्धम्।

द्विविधः शिवागमः

शिवपुराण एवान्यत्र[19] द्विविधः शिवागमः प्रदर्शितः—श्रौतः, स्वतन्त्रश्चेति तत्र स्वतन्त्रः शैवागमो दशधा अष्टादशधा[20] च विभक्तः कामिकादिसमाख्याभिः परिचीयते। स्वतन्त्रोऽयं शैवागमः सिद्धान्तपदवाच्यः। "सिद्धान्तशब्दश्च पंकजादिशब्दवद् योगरूढ्या शिवप्रणीतेषु कामिकादिषु दशाष्टादशसु तन्त्रेषु प्रसिद्धः" इति ह्युक्तमघोरशिवाचार्येण रत्नत्रयोल्लेखिन्याम्" (पृ० ५)। श्रौतस्तु शतकोटिप्रविस्तारः। यत्र पाशुपतं व्रतं ज्ञानं चोच्यते। स च पञ्चविधः। क्रियातपोजपध्यानदानात्मकानि पंच पर्वाणि सन्ति तत्र। तदिदं शास्त्रं चत्वारः ऋषयः संक्षिप्योपदिशन्ति रुरु-दधीचि-अगस्त्य-उपमन्युनामानः। अत्र हि चर्या-द्यात्मा चतुर्विधो धर्म उच्यते। तद्यथा—

ज्ञानं क्रिया च चर्या च योगश्चेति।
चतुष्पादः समाख्यातो मम धर्मः सनातनः।
पशुपाशपतिज्ञानं ज्ञानमित्यभिधीयते।
षडध्वशुद्धिर्विधिना गुर्वधीना क्रियोच्यते।

१९. द्रष्टव्यः—वायुसंहितायाः पूर्वखण्डस्य द्वात्रिंशत्तमोध्यायः।

२०. शिवपुराणे एतेषां नामानि कुत्रापि न दृश्यन्ते। अन्यत्रेत्थं त वर्णिताः कामिक-योगज, चिन्त्य, मौकुट-अंशुमत्-दीप्त-कारण-अजित-सूक्ष्म-सहस्रादस, विजयनिश्वास-मद्गीत-पारमेश्वर-मुखबिम्ब-सिद्ध-सन्तान-नारसिंह-चन्द्रांशु, वीरभद्र-आग्नेय-स्वायम्भुव-विसर-रौरव-विमल-किरण-ललित-शौरभेया अष्टादश। अंगोपांगभेदेन २०७ इमे आगमा भवन्ति। एतेषां नामानि पाण्डिचेरीतः प्रकाशिते रौरवागमे द्रष्टव्यानि।

वर्णाश्रमप्रयुक्तस्य मयैव विहितस्य च ।
ममार्चनादिधर्मस्य चर्याविहितस्य च ।
यदुक्तेनैव मार्गेण मय्यवस्थितचेतसः ।
वृत्यन्तरनिरोधो हि योग इत्यभिधीयते[21] इति ।

सोऽयं चतुर्विधो धर्मो धौम्याग्रजेनोपमन्युना श्रीकृष्णायोपदिष्टोऽत्र वायुसंहिताया उत्तरभागे संगृहीतो दृश्यते । अत्र प्रतिपादितश्चतुर्विधो धर्मो यद्यपि पाशुपतशास्त्रप्रतिपाद्यत्वेन प्रदर्शितः, तथापि स श्रौतज्ञानापेक्षया स्वतन्त्रं सिद्धान्ताख्यं गणकारिकां सर्वदर्शनसंग्रहधृतलकुलीशपाशुपतदर्शनं वा । सिद्धान्ताख्येषु शैवागमेषु केचनोपलभ्यन्ते । ते च सर्वज्ञानयोगक्रियाचर्याख्येषु चतुर्षु पादेषु विभक्ताः सन्ति । पाशुपतशास्त्रस्य तु न कोप्यागम ईदृशः साम्प्रतं दृश्यते । अत्र स्थाने स्थाने लकुलीशस्य श्वेतादिलकुलीशान्तगुरुपरम्परायाश्चोल्लेखेन वायुसंहिताया उत्तरभागे परवर्ति साम्प्रतमेकैवोपलभ्यत इति वक्तुं शक्यते । अत्र प्रतिपादितानां सिद्धान्तानां शैवागमप्रतिपादितसिद्धान्तैर्वैषम्यमपि दृश्यते । तच्च यथावसरमग्रे प्रदर्शयिष्यते । वायुसंहितायाः पूर्वभागे स्वतन्त्रः सिद्धान्ताख्यो द्वैतवादी शिवागमः प्रतिपादितः षष्ठ्यां कैलाशसंहितायां दृश्यते द्वैतदर्शनं शिवसूत्र-विरूपाक्षपञ्चाशिकानुसारि । सम्पूर्णे शिवपुराणे स्थाने स्थाने पाशुपतसूत्रप्रतिपादितं पञ्चब्रह्मोपासनं भस्मोद्धूलन-रुद्राक्षधारणादिकं चोपलभ्यते । तदत्र सर्वं संगृह्य प्रदर्शयिष्यते ।

पाशुपतागमप्रामाण्यम्

पाशुपतागमः श्रौत इति पूर्वं प्रतिपादितम् । यद्यपि शंकराचार्येण पाशुपतं मतं पांचरात्रमतं च तर्कपादे खण्डितम्, अथापि—

सांख्यं योगः पांचरात्रं वेदाः पाशुपतं तथा ।
आत्मप्रमाणान्येतानि न हन्तव्यानि हेतुभिः ॥

इत्यादिवचनानुगुण्येन स्मृतिकारैरेषां प्रामाण्यं स्थापितम् । "त्रयी सांख्यं योगः पशुपतिमतं वैष्णवमिति" (७ श्लोक) इति हि महिम्नस्तुतिकारेण

२१. द्रष्टव्यम्—शिवपुराणम्, ७ उ०।१०।३०-३३

पुष्पदन्तेनोक्तम् । अत्र विशेषजिज्ञासुभिः पुराणपत्रिकायाः २ भागे १-२ अङ्कयोः डा० वासुदेवशरण-अग्रवालमहोदयानां "षट्कुलीयाः" इति शीर्षको निबन्धः, यामुनाचार्यस्यागमप्रामाण्यम्, भट्टोजोदीक्षितस्य तन्त्राधिकारिनिर्णयः, याज्ञवल्क्य-स्मृतेरपरार्ककृता टीका चावलोकनीयाः । पाशुपतसूत्र-कौण्डिन्यभाष्य-पुराणादि-प्रतिपादितं पाशुपतं शास्त्रं सर्वथा वैदिकं स्मार्तं चार्थमनुसरति । अत्र पशु-पतेर्यजुर्वेदानुसारिणी पूजापद्धतिः, यमनियमानां दार्ढ्येनानुसरणम्, "संमानाद् ब्राह्मणो नित्यमुद्विजेत विषादिव । अमृतस्येव चाकांक्षेदवमानस्य सर्वदा" । (२।१६२) इति मनुवचनपालनार्थं[२२] क्राथन-स्पन्दन-मन्दनादिक्रियाणामुपदेशो वर्तते । वर्णाश्रमव्यवस्थाप्यत्र दृश्यते । परवर्तिनि काले पाशुपतप्रक्रिया काचन विकृतिमवाप । तत्प्रयुक्तान्येव पाशुपतागमनिन्दावचनानि क्वचन पुराणादिषूपलभ्यन्ते । सर्वथापि तु न व्यभिचरति प्रामाण्यं पाशुपतागमः । शंकराचार्येणाप्यत्र केषुचिद-शेष्वेवाप्रामाण्यबुद्धिराहिता, न तु सर्वथा प्रामाण्यमुद्घोषितम् । अतः सांख्य-योगन्यायवैशेषिकवत् पाशुपतागमस्य श्रौतस्मार्तपरम्परायामेवान्तर्भावस्तद्वदेव च प्रामाण्यमव्याहतम् ।

योगाचार्याः

[२३]विशुद्धमुनिकृते आत्मसमर्पणेऽष्टाविंशतिसंख्याका योगाचार्या निरूपिताः ? त इमे—

श्वेतः सुतारो दमनः सुगोत्रः कंक एव च ।
लोकाक्षिजैगीषव्यौ च तथैव दधिवाहनः ॥
ऋषभो मुनिरुग्रश्च चित्रार्थालिश्च गौतमः ।
वेदशिरा गोकर्णश्च गुहावास्तिशिखण्डिनौ ॥
जटामाली चाट्टहासो दारुको लांगली तथा ।
श्वेतः शूल्यथ दण्डी च सहिष्णुः सोमशर्मकः ॥
लकुलीशश्चावतारा अष्टाविंशतिसंख्यकाः ।

२२. असुप्तस्येव सुप्तलिंगदर्शनम् क्राथनम् । वाय्वभिभूतस्येव शरीरावयवानां कम्पनं स्पन्दनम् । उपहतपादेन्द्रियस्येव गमनं मन्दनम् (गणकारिका-व्याख्या, पृ० १६)

२३. द्रष्टव्यम्—गणकारिकायां २५ पृष्ठे ।

अष्टाविंशतिसंख्याकानामेषां योगाचार्याणां प्रत्येकं चत्वारः शिष्याः श्रूयन्ते। संहत्य ११२ संख्यकाः शिष्या भवन्ति। सर्वेषामेषां नामानि शिवपुराणे स्थलद्वये दृश्यन्ते। एका नामावली तृतीयायाः शतरुद्रसंहितायाश्चतुर्थे पंचमे चाध्याये, अपरा सप्तम्या वायुसंहिताया उत्तरखण्डस्य नवमेऽध्याये चास्ति। तत्र प्रथमा वायुपुराणस्य—२३तमाध्यायानुसारिणी, अपरा च लिंगपुराणीयसप्तमाध्यायस्थनामावलीमनुसरति। योगाचार्यानामावली कूर्मपुराणस्य ५३तमेऽध्याये, स्कन्दपुराणस्य माहेश्वरखण्डान्तर्गतकौमारिकाखण्डस्य ४०तमेऽध्यायेपि च दृश्यते। अत्र प्रथमेऽन्तिमे च नामनि नास्ति विसंवादः, अन्यत्र त्वेवं दृश्यते। अत्रावधातव्यं मनीषिभिः। [24]कारवणमाहात्म्ये त्वेवं दृश्यते—

आदिकल्पावसाने तु ब्रह्मकल्पे पुरानने।
ब्रह्मणो मानसः पुत्रो अत्रिनामा च विश्रुतः॥
अत्रिस्तु जनयामास आत्रेयं नाम नामतः।
आत्रेयादग्निशर्मापि अग्निशर्मसुतः शुचिः॥
सोमशर्मेति विख्यातो धर्मशीलो जितेन्द्रियः।
सोमशर्मसुतो जातो विश्वरूपो द्विजोत्तमः॥
विश्वरूपादहं जातो बालरूपधरो हरः।

अहं लकुलीश इत्यर्थः। यथा च लकुलीशवंशावली दृश्यते। श्वेतादिलकुलीशान्तानामष्टाविंशतियोगाचार्याणां नामावली उपर्युद्धृता। लकुलीशादिविद्यागुर्वन्तानामष्टादशावताराणामपरा नामावली गुणरत्नकृतषड्दर्शनसमुच्चयटीकायामथ च राजशेखरसूरिकृते षड्दर्शनसमुच्चये[25] दृश्यते। सा चेत्थम्—

लकुलीशः, कौशिकः, गार्ग्यः, मैत्र्यः, कौरुषः, ईशानः, पारगार्ग्यः, कपिलाण्डः, मनुष्यकः, (अपर) कुशिकः, अत्रिः, पिंगलः (पिंगलाक्षः), पुष्पकः, बृहदार्यः (बृहदाचार्यः), अगस्तिः, सन्तानः, राशीकरः, विद्यागुरुश्चेति।

२४. द्रष्टव्यम्—गणकारिकायां ५१ पृष्ठे।
२५. द्रष्टव्यम्—गणकारिकायां २६, ३५ पृष्ठयोः।

अत्र प्रथमो लकुलीशः पंचाध्यायात्मकस्य पाशुपतसूत्रस्य रचयिता, सप्तदशो राशीकरश्च पञ्चाध्यायीभाषस्य। अन्येषामाचार्याणां कापि कृतिः साम्प्रतं नोपलभ्यते। अनुभवस्तोत्रकर्ता विद्याधिपतिरभिनवगुप्तेन तन्त्रसारे[२६] उद्धृतः। अस्य द्वित्राः श्लोका अपि काश्मीरशैवदर्शनग्रन्थेषूद्धृताः सन्ति। विद्यागुरुर्विद्याधिपतितो भिन्नोऽभिन्नो वेत्यधुना वक्तुं न शक्यते।

२६. द्रष्टव्यम्—पृ० ३१।

SOME ASPECTS OF VĀMANA-PURĀṆA

By

B. H. Kapadia

[निबन्धेऽस्मिन् वामनपुराणविषयको विचारः कृतः। वामन-पुराणस्य अष्टादशपुराणेषु परिगणना कृता वर्तते। अस्य पुराणस्य नाम वैष्णव-पुराणानुसारि किन्तु पद्मपुराणे अस्य गणना राजसपुराणेषु कृता। डा० हरप्रसादशास्त्रिण, मतानुसारं शैवपुराणम् एतद्। दीक्षितारमहोदयस्यापि एतदेवाभिमतम्। विदुषां ध्यानमस्मिन्पुराणे यथोचितं नासीत्। नारदीयपुराणे अस्य पुराणस्य यद्विवरणं दृश्यते तदनुसारेण इदं पुराणम् दशसहस्रश्लोकात्मकमासीत्। अस्य वक्ता ब्रह्मा आसीत्। किन्तु सम्प्रति एतद्विवरणं न संघटते। वर्तमाने पुराणे तु श्लोकसंख्या षट-सहस्राण्येव। वामनपुराणे उपलब्धानां विभिन्नछन्दसां संख्याऽत्र निर्दिष्टा विषयविवेचनद्वारा अस्य पुराणस्य निर्माणकालविषये अथ च निर्मितस्थानविषयेऽपि लेखकमहोदयेन स्वमतं स्थापितम्। अस्मिन् पुराणे पुराणपञ्चलक्षणं सम्यक् न संघटते। अथवा अस्य पुराणस्य निर्माणे पञ्चलक्षणस्य विचारो न कृतः। यद्यपि विष्णोरवताराणां विशेषतो वामनावतारस्य वर्णनमत्र दृश्यते। किन्तु शिवस्य माहात्म्यं विशेषरूपेण दृश्यते। अस्य पुराणस्य विषयविवेचनमत्र विशेषरूपेणकृतम्। भौगोलिक-स्थानानां तीर्थानाञ्चापि वर्णनमस्मिन् पुराणे दृश्यते यस्य लेखकमहोदयेन विशदरूपेण निर्देशः कृतः। विषयविवेचनेन इदं स्पष्टं भवति यद् अस्य पुराणस्य अष्टादशपुराणेषु विशिष्टं स्थानमस्ति।]

The Vāmana-Purāṇa (Vā. P.) is one of the eighteen Mahā-purāṇas. It is mainly given to the glorification of Kurukṣetra and the adjoining holy place and in connection with this glorification legends of demons and gods have been narrated. The contents of this Purāṇa do not agree with the five characteristics that go to characterise a Mahāpurāṇa. It almost lacks the five (themes characteristic) of the older Mahāpurāṇas. Its position in the list of 18 Mahāpurāṇas as given in the Viṣṇu-P. is fourteenth, according to Vāyu it is eighth and according to Alberuni it is sixth. Like a few other Vaiṣṇava Purāṇas the present Vā. P. is named after one of the Avatāras of Viṣṇu. So it is a Sāttvika purāṇa but according to Padma-P. it is a Rājasa P. Dikshitar has

classified it as a Śaiva Purāṇa. Dr. Haraprasad Sastri classifies it as a sectarian work and it is a handbook of Śaiva sects. According to Hazra it is an Upapurāṇa and not a Mahāpurāṇa.

Among the 18 Mahāpurāṇas Vā. P. was not so much known for a long time. Adolf Holtzmann considers it as an unimportant work. M. Winternitz in his "History of Indian Literature" Vol. I describes it only in seven lines. Paul Hacker has analysed and discussed important passages from this Purāṇa. After this A. Hohenberger discusses about the Vā. P. in his article "Das Vāmanapurāṇa" published in, Indo-Iranian Joural, Vol. VII, 1963 No. 1 pp. 1-57. H. H. Wilson in his Purāṇam gives four pages (77—80) for the description of this Purāṇa. In "Purāṇa Vivecana," Durgaśankara K. Shastri gives information about it from pp. 196-97. In "Studies in Epics and Purāṇas," Dr. A. D. Pusalker also gives very little information about this Purāṇa. In "Studies in the Purāṇic Records on Hindu Rites and Customs", Dr. R. C. Hazra devotes pp. 76-92 for this. Thus, we can safely say, that this Purāṇa has not engaged the attention of scholars.

In the Nārada-Purāṇa in Adhyāya 105 we get the following information about the Vā. P. :—O child, listen, I describe to you the Vā. P. which is rich in the legends about त्रिविक्रम i. e. Viṣṇu, which has 10,000 verses, which has the account of कूर्मकल्प, and which has two parts and is capable of giving good to the narrator and the listner.

According to the Matsya-P. (53. 44-45) and Skanda-P. (VII. 1, 2, 63-64) Vā. P. is thus characterised :—

त्रिविक्रमस्य माहात्म्यमधिकृत्य चतुर्मुखः ।
त्रिवर्गमभ्यधात्तच्च वामनं परिकीर्तितम् ॥
पुराणं दशसाहस्रं कूर्मकल्पानुगं शिवम् ।

But, the present Purāṇa is not narrated by Brahmā nor in it (is there) the mention of the Kūrmakalpa. It is narrated by Pulastya to Nārada and not even by Lomaharṣaṇa to the sages of the Naimiṣa forest as is generally found with other Purāṇas. Hence, Hazra considers it as an Upapurāṇa. The Kūrma P.

(I. I. 19) and Garuḍa P. (I. 227. 19) mention it among the Upa-purāṇas.

According to Nā. P. and the Mat. P. the total number of verses in the Vā P. is 10,000. According to the Nā P. it is in two parts, the Pūrva-bhāga and the Uttara-bhāga. The Uttara bhāga is also known Bṛhadvāmana. It has four Saṃhitās : Māheśvarī Saṃhitā, Bhāgavatī Saṃhitā, Saurī Saṃhitā and Gāṇeśvarī Saṃhitā. Each Saṃhitā has thousand verses. In Māheśvarī Saṃhitā there is the glorification of Kṛṣṇa and his worshippers, in Bhāgavatī Saṃhitā there is the story of the incarnation of Jagadambā, in Saurī S. there is the Māhātmya of the sin destroying Sūrya and in Gāṇeśvarī S. there is given the life sketch of Gaṇeśa. At present the Uttara Khaṇḍa of the Vā. P. is not available. The pūrva-bhāga has 95 Adhyāyas and so it is called an Apūrṇa Purāṇa. The work as is now available has 95 Adhyāyas with a total number of 5813 verses. Considering the prose passages that are found in it the work can roughly come to the extent of 6,000 verses. The contents of the Pūrva bhāga as given in the Nār. P. tallies fully with those of our present text.

The traditional account about the Vā. P. is that Pulastya narrated it first to Devarṣi Nārada, from Nārada it came to Vyāsa, from Vyāsa to Romaharṣaṇa and he narrated it to the assembled sages in the Naimiṣāraṇya. It is thus related in **नारदपुराण** Adh. 105 :—

शृणु वत्स प्रवक्ष्यामि पुराणं वामनाभिधम् ।
त्रिविक्रमचरित्राढ्यं दशसाहस्रसंख्यकम् ॥
कूर्मकल्पसमाख्यानं वर्गत्रयकथानकम् ।
भागद्वयसमायुक्तं वक्तृश्रोतृशुभावहम् ॥ further we get :
पुलस्त्येन समाख्यातं नारदाय महात्मने ।
ततो नारदतः प्राप्तं व्यासेन सुमहात्मना ॥
व्यासात्तु लब्धवान् वत्स तच्छिष्यो रोमहर्षणः ।
स चाख्याति विप्रेभ्यो नैमिषस्थेभ्य एव च ।
एवं परंपराप्राप्तं पुराणं वामनं शुभम् ॥

Thus the framework of the Vā. P. is formed by the dialogue between Nārada and Pulastya. Nārada asks questions whose answers are given by Pulastya. In a long chapter Pulastya retreats and Lomaharṣaṇa appears as an interlocutor from 22.47 to 43.14 wherein he is mentioned in all for 32 times. After this Lomaharṣaṇa imparts the words to Sanatkumāra who is in the vicinity of the Sthāṇutīrtha (43.4 to 50. I) and he narrates in 43. 15 what he had once heard from Brahmā. On the whole we can say that the work is not systematic, there is little order that is discernible, the body of the work consists of replies of Pulastya to the enquiries of Nārada. It is however, more tolerant in character than other Purāṇas as its homage to Śiva and Viṣṇu are with tolerable partiality.

Though a Vaiṣṇavite Purāṇa the Vā. P. commences with the story of Śiva as to how he cuts off his head in a peculiar way. Then there is the account of the dehatyāga of Satī, then the origin of the Liṅga worship and many things connected with Śiva find a place in this Purāṇa. The story connected with the Vāmanāvatāra Viṣṇu is recounted thrice. God Vāmana comes to the sacrifice of the daitya chief Bali as a dwarf, asks for a tract of land measuring three strides for sacrificial purpose and subsequently takes his all encompassing steps. In the two narratives the Daitya chief is Bali while in the third he is named as Dhundhu.

The work is mostly composed in verses except for three prayers, the innumerable names and long statements about Viṣṇu (26 and 93) and about Śiva (44) are in prose. Like the Epic literature the predominent metre is the śloka Besides the Śloka the author who is well acquainted with the poetic requirements uses with great felicity other meteres as for example : Upajāti (452), which stands at the top, Vaṃśastha (83), Indravajrā (72), Upendravajrā (24), Vasantatilakā (21), Sālinī (II), Sragdharā (9), Sārdūlavikrīḍita (3) Indravaṃśa (3), Āryā (2), Puṣpitāgrā (2), Lalitapadā (2), Rucirā Mālinī (2), Pṛthvī (I), and Sikhariṇī (I). In this Purāṇa innumerable enchanting similes and images are also found.

From the close examination of the contents we can surmise about time and the place where this was possibly composed. A search should be instituted as regards the frequency of the Tīrtha that is mentioned in it. The South-Western, the Western, the North-Western and the Northern parts of India are referred to with a certain predilection. To the South-Western region the Southern Gokarṇa and the Malaya mountain are mentioned. In the North-Western the Indus and its tributaries, the Irāvatī are to be named. On the Himālaya is the repeated mention of Badarī or Badrikā. The author appears to be familier with the rivers of the Gangetic delta. Kurukṣetra is widely reputed, as well as the river Sarasvatī. Among the Tīrthas that are located here the oft mentioned ones are Pṛthūdaka and the Sthāṇutīrtha. In Kurukṣetra or Kurujāṅgala, it is narrated in one of the legends, that the horse sacrifice of Bali was obstructed by Viṣṇu (89. 52; 90- 48). In the enumeration of things and beings which are prominent among their domain Kurujāṅgala is considered as the best among the fields and Pṛthūdaka the best among the Tīrthas (12. 45). From such passages it is quite probable that the region of its composition is to be searched in one such place.

To decide the date of a Purāṇa is one of the knottiest problems. The date of Matsya P. is the later part of the 7th or the 8th Cent. A. D. The Vā. P. in its present form which not only presupposes the Matsya P. but also the Kūrma P. (12. 48) can never be assigned a date prior to the 8th Cent. A D. Even though a few chapters may go back to earlier periods as regards the date of the present Vā. P. there are two divergent opinions viz. those of Haraprasad Shastri and H. H. Wilson. Hazra does not agree with these two views and after ably discussing the material in his work from pp. 78-92 he concludes that the date falls either in the ninth or the tenth century A. D. and most probably in the former. The present Purāṇa though comparatively a late work had not come down to us in an unadulterated form. The interpolations were earlier than 1050 A. D. as could be shown from quotations from certain chapters.

The five characteristics of a Purāṇa as enumerated in the Matsya P. 53. 65, Kūrma. P. I. I. 12 are not effectively given attention to in the Vā. P. These characteristics are adhered to in a very slip-shod manner. Thus, Sarga is partially discussed in chs. 2, 43 and 49. Pratisarga is dealt with in a cursory manner in these chapters and also occasionally mentioned in 11. 45 ; 47.3. Short statements about Vamśa (geneology) are given in 23. I-5 ; 47. I-7. The Manvantarāṇi only serve as the description of the origin of the momentary Maruts (71 and 72). In this Purāṇa the Vaṃśānucaritam are hardly worth mentioning. Thus possibly Hazra is tempted to consider this purāṇa as an Upapurāṇa.

Even though there is the description of the Vāmanāvatāra of Viṣṇu thrice and even though there is the glorification of Viṣṇu by his worshippers as well as by Brahmā, Śiva and others, still to this original Vaiṣṇavite setting afterwards Saivite material was added. The legends pertaining to Śiva are as numerous as those of Viṣṇu legends and the Śaiva material present in our present Purāṇa and the title of the work shows that in its earlier form it may have been a Vaiṣṇavite work but might have been later on recast by Śiva worshippers. This fact will become more clear when we cast a glance on the contents of this Purāṇa.

The real content of this Purāṇa is as a result of the questions which Nārada puts to Pulastya in the beginning of the work and in the course of the Purāṇa. We can divide the main contents under the following eight heads : The creation of the universe, worship of Viṣṇu, worship of Śiva, their identification, duties and virtues of the four castes, images of gods, and the Tīrthas.

The creation theory and the geography of Bhāratavarṣa is as found in most of the Purāṇas. As regards the three incarnations of Viṣṇu as Vāmana the first incarnation legend about the dwarf is dependent on Harivaṁśa (3. 65. 1-69, 17) and on Matsya P. (244. 10, 246. 96). The first legend occurs in Chapters 23-30, the second in chapters 74-77 and the third in 78. Viṣṇu is considered as Nārāyaṇa in 6-8, Viṣṇu as the enemy of Mura in

60-61, Viṣṇu as the fulfiller of the wish of Kuru in 22, there is the glorification of Viṣṇu in Adhyāyas 87-95. The Purāṇa, though Vaiṣṇavite, starts with the sacrifice of Dakṣa and its destruction (1-5), in the second and the third Adhyāyas there is the description of Śiva as a Kapālin and the origin of the Tīrtha Kapālamocana (3.1-51). In the sixth chapter there is the description of the burning of Kāmadeva. Chapters 51-53 are concerned with the birth and the marriage of Umā with Śiva. It may be observed that Śiva puts to test the mind of Umā by abusing the naked Śiva whom she wished to make her lord. The dialogue between the two reminds one of Kālidāsa's Kumāra-sambhava.[1] Chapter 54 describes the birth of Vināyaka, 57 is concerned with the birth and the six mouths of Kārtikeya. 58 is concerned with the killing of Mahiṣa and Tāraka. Śiva's favour on Andhaka are in chs. 8-10 and chapters 56-70 are concerned with the defeat of Andhaka who was enamoured of Pārvatī and whom he wanted to make as his wife. Chapter 47-48 deal with the absolution of king Vena and the adhyāyas is concerned with the Sthāṇutīrtha too. Adhyāyas 11-15 deal with the worshipper Sukeśin. A detailed description of the Sthāṇutīrtha is found in ch. 44, the Liṅga and the Liṅga worship is dealt with in chs. 45-46. There are 35 millions of Liṅgas (46.1-59)· Brahmā guilty of incest goes Sthāṇutīrtha and worships the Liṅga of Śiva (49.1-51). In ch. 67 Viṣṇu and Śiva are considered as unity. With the change of weapons Śiva and Viṣṇu conquor the Asura chief Jalodbhava (81.18-30). Thus, the main contents of the Vā. P. show that it is equally disposed towards Viṣṇu and Śiva. Besides these topics dealing with the two gods as in the other Purāṇas the Vā. P. also discusses the four castes, the āśramas and the corresponding duties that are to be performed. (14, 74, 75 etc.).

The concept of Viṣṇu as Rāma, Kṛṣṇa and other incarnations leads to its representation in the form of images and idols. Idols with two, four and many arms, with multitudes of weapons, in yellow garment, on riding Garuḍa are described. A

1. Kālidāsa's Kumārasambhava, 5. 30-86.

further step from this is the connection of the gods with constellations and the Zodiac as well as with the different months, (61.53-70). An image of Śiva which is associated with the zodiac, the planets and the rāśis is described towards the end of the description of the destruction of the sacrifice of Dakṣa (5.30-42). The images of gods are prescribed as definite practices among religious duties. On the eleventh of the bright half of a month Viṣṇu is to be worshipped by means of leaves, flowers, fruits, ghee, sesamum, rice, corn, gold, pearls, clothes and with the juice of various tastes.

It is the special province and privilege of Purāṇas to deal with Vratas and the Tīrthas. In the Vā. P. the three Vratas that are peculiar are : Nakṣatrapuruṣavrata, the Aśūnyaśayanadvitīyā kālāṣṭamīvrata and the Taptakṛcchravrata. Let us turn to these vratas with a little closeness.

Chapter 80 is fully occupied with this topic. Accounts about this sort of worship of Viṣṇu are also found in the Bṛhatsaṁhitā of Varāhamihira (105) and Matsya P. 54. To the different limbs and parts of the body of Viṣṇu different rāśis are assigned. The starting point is the two legs of the idol of Viṣṇu. The Nakṣatra Mūla is assigned to it. The top of the head is assigned the constellation Ardrā. In the performance of this Vrata the Brāhmaṇas are to be richly rewarded. The most important gifts are : the umbrella, sandles, clothes, corn, ghee, gold, milch cow. One who is experienced in the Veda and a good astrologer receives special presents (80. 27-29). The performance of this Vrata is described as capable of destroying sins and is expressly recommended by quoting the examples of Bhṛgu, Arundhatī, Rambhā, Tilottamā, Aditi and the king Purūravas. In the Matsya-P. special formulas are given for the limbs of the gods and the constellations.

The second Vrata is in the service of both Viṣṇu and Śiva. A detailed description is given of the time at which the gods go to sleep. Hari goes to sleep when the Sun is in the sign Mithuna on the 11th of the bright half of the month, Rāma on the 13th and on

the full Moon day the husband of Umā etc. (16. 6-17). When the gods sleep the rainy season starts. The worship of Viṣṇu attains its climax in the words: O you infinite one, with your three steps and the world as the dwelling place you are never separated from Lakṣmī, so in view of your grace let our dwelling be never empty. O Lord of the gods, as your bed is never empty so let the destroyed state of a householder be never repeated for me. The gods awaken when the constellation scorpion is illumined, Hari in the sign Libra. Śaṅkara sleeps in the month Nabhasya on the eighth day of the dark of the month when the Sun is in conjunction with the constellation Mṛgaśiras. The worship of Śiva for the six months is with the words: "Be merciful, I am given to sufferings. You are the lord. Bring about the complete destruction of my misery." Same rich gifts for the Brāhmaṇas are prescribed. In the prescribed manner the god with the animal in the banner is to be worshipped for the full one year. According to the word of Śiva the worshipper attains everlasting world (16.1-66).

The Taptakṛcchravrata is recounted by Vāsudeva to gods as purificatory and one is able to see god Śiva. It starts with the bath in milk and other liquids and one has to mutter the Śatarudrīya given in the Veda. While completing it one has to live for three days on hot water, for three more days on hot milk, and for further three days on hot ghee and for further three days maintain on pure air. With regard to this the quantity prescribed is 12 palas of water, 8 palas of milk, and six palas of ghee for day (62. 8-17).

In the Vā. P. Chapters 32-46 with a total verses amounting to 656 there are decriptions and legends about Tīrthas. Besides we see further accounts in the descriptions of a Tīrtha to which Prahlāda goes (78. 1-11; 79. 1-9; 81. 1-17; 83. 1-33; 84. 1-50). We even see Bali (89. 1-26) and Śiva himself on a visit to the Tīrtha (51. 45-74; 60. 3-19; 62. 33-39). To the 656 verses named above we can thus add 220 verses occuring in the descriptions of Tīrthas of Prahlāda, Bali and Śiva. Thus, the total

number of verses given to the descriptions of Tīrthas in the Vā. P. are 876. Thus we can say that one seventh of Vā. P. is concerned with the Tīrthas and legends connected with them. The most oft mentioned regions and places are as follows :—

Kurukṣetra or Kurujāṅgala (12. 45 ; 21. 21; 24. 26 ; 22. 1-62 ; 34. 12 ; 41. 13-21 ; 48. 23. 33 ; 50. 5 ; 57. 93, 62. 56. 57 ; 84. I. 3. 17 ; 89. 52 ; 90. 5. 17. 48) Pṛthūdaka (12. 45 ; 21. 21. 24 ; 22. 44 ; 19. 16. 19. 20 ; 50. 1-5 ; 51. 49, 50. 54 ; 57. 88 ; 58. 115 ; 62. 52). Sthāṇutīrtha (40. 1-45 ; 42. 30 ; 45. 1-5 ; 47. 1-163 ; 48. 1-35 ; 49. 7, 51 ; 84. 18. 19 ; 90. 17), Saptasārasvata (47. 17-22 ; 38. 21-23 ; 57. 92 ; 62. 45), Saptagodāvara (63. 77, 81 ; 65. 55 ; 84. 32 ; 90. 23), Syamantapañcaka (22. 15-62(, Rāmahradr (2. 59, 60 ; 35. 1-19), Puṣkara (22. 19 ; 24. 41 ; 57. 90 ; 65. 12-54 ; 83. 32 ; 64. 12 ; 90. 14), Prayāga (22. 18 ; 51. 51 ; 57. 99 ; 83. 27. 28 ; 90. 14- 23), Vārāṇasī (Benaras 3. 30-41 ; 15. 50. 53. 87 ; 51. 49 ; 83. 29 ; 90. 15), Kapālamocana (3. 49-51 ; 32. 1-16a,), Badrikā or Badarī (2. 42. 43 ; 6. 4 ; 8. 45 ; 57. 96 ; 79. 4. 5 ; 90, 4), Irāvatī (79. 7. 8. 51. 81 ; 90. 5), Vindhya (9. 21-37 ; 21. 4 ; 54. 26. 27 ; 55. 42 ; 56. 69 ; 65. 109 ; 83. 17 ; 90. 12. 28),

Prahlāda and others show their reverence to different gods when they visit the Tīrtha. To name a bit :—

Śiva (36. 44 ; 37. 1 ; 38. 20-23 ; 41. 11 ; 44. 1-38 ; 45. 1-31 ; 46. 58 ; 47. 62-162, 48. 1-35 ; 49. 43-51 ; 84. II), Linga of Śiva and others (44. 7-39 ; 45. 1-31 ; 46. 4-52), Viṣṇu (35. 20 ; 79. I-9 ; 79. 79-84 ; 84. 25), Emblems while Viṣṇu assumes his Avatāra viz. fish, tortoise, man-lion, Govinda and the three strides (78. 1-11), Nārāyaṇa (8.38-72; 43. 29. 30), Nara Nārāyaṇa, Brahmā, Śiva, Indra and other gods (42. 1-24), Viṣṇu and Śiva (35. 22 ; 36. 29-40 ; 83. 1-30), Brahmā, Viṣṇu and Śiva (43. 21. 22 ; 81. 13-17), Śiva and Umā (42. 13), Durgā (36. 19), Kātyāyanī (18. 18-20 ; 20 50 ; 56-63), Śiva and the Rudras (36. 20-23), Mitra and Varuṇa (84. 22. 23), Ṛṣis, Pitṛs and gods (84. 24), the seven Ṛṣis (36.7-13), the pitṛs (35.1-19, 36.47-52, 37.15.16, 50. 11-12). The description of the Tīrthayātrā has great deal of

similarity with those of the description in the Vanaparvan of the Mahābhārata. We can establish the correlation by this equation 3.80.1-3, 156.21=3090-11450.

It is repeatedly mentioned that the pilgrims have the sight of a definite god at different Tīrthasthānas. We can agree with Paul Hacker when he states that this refers to the sight of the idol which the pilgrim sees at this place. The comparison shows that Viṣṇu and Śiva are worshipped with the same devotion. Besides these two there were innumerable other gods, the seven Ṛṣis and the Pitṛs who engage our attention. Mostly the worship consists of baths and fasts and now and then attains the climax in the praise songs of gods (33. 5; 34. 35; 37. 1; 47. 62-162). The same religious practices as in the case of the Taptakṛcchravrata and the Nakṣatrapuruṣavrata (62.8-26; 80.1-38) demand really greater undertakings from the worshipper and are not restricted to the place of pilgrimage. Among diverse gifts the gift of a damsel (Kanyādāna 34. 43) and a sacrifice of the damsel (Kanyā-yajña 37. 12) and of slave and slave girls are also named (95. 44).

The aim for undertaking the pilgrimage always looms large before the eye of the pilgrim. These are : purification from the sins and freeing oneself from the flood of the hells (41. 31; 48. 16. 37), virtue, possessions, pleasures and salvation (17.20), gold (35. 15), sovereignty over the seven worlds (36. 13), the state of a Brāhmaṇa (39. 14), the money and corn (42. 15), enjoyments (48. 32), beauty (79. 82), and lastly the entry into the world of the gods. Besides different heavens the attainment of diverse worlds are given prominence : The world of Brahmā (36. 13), the world of Śiva (37. 1; 48. 23), the highest step (35. 19; 37. 14; 38. 23; 46. 58), the highest Brahman (39. 2), the highest charm (42. 29), the highest consummation (45. 17), and the highest absolution (49. 34. 35). Now and then a reassurance is also given that a return to the worldly existence is not to be dreaded (35. 19; 39. 2; 49. 35).

Thus from the above discussion we can surmise about the Vā. P. that it is peculiar of the eighteen Mahāpurāṇas in this that

in it only in a peculiar way both the gods Viṣṇu and Śiva are given attention simultaneously. Both enjoy a respectable position with the worshippers. Legends of Viṣṇu and Śiva are narrated to bring out the importance of these two gods. It is to be observed that even in the legends which bring about the glory of Śiva like the Bhāgavata P. Viṣṇu gains a palm over Śiva. It is from this angle of vision that Vā. P. is Vaiṣṇavite and the Śaivite element was added to it later on when it was subsequently revived by the worshippers of Śiva. The Śaivite setting is not in keeping with the importance that is acorded to Viṣṇu. The Vāmanāvatāra of Viṣṇu is repeated at three different places. The Śaiva material in the present Purāṇa as contrasted with the title and the contents given in the Matsya and the Skanda, show that the Purāṇa in its earlier form was a Vaiṣṇava work, and it was later on recast by the worshippers of Śiva who changed the work with the addition and alterations in such a way that very little of its earlier contents was retained. The idols, images and the Tīrthas add a distinct charm to this Purāṇa. One seventh of the portion is given to the Tīrthas. The Vratas like the Nakṣatrapuruṣavrata, Aśūnyaśayanadvitīyākālāṣṭamīvrata and the Taptakṛcchravrata engage our attention. The geography of the places help us in deciding the place of the origin of this Vā. P. which can be near Kurukṣetra.

Besides stories of other Avatāras there is a detailed account of Vāmanāvatāra. But in a different way is the account of Śiva Śivamāhātmya, Śivatīrtha, Śivaśivāvivāha, the birth of Gaṇesa, the pure life of Kārtikeya etc. From the Vā. P. booklets like Karkacaturthīkathā, Gaṅgāmāhātmya, Venkaṭagirimāhātmya etc. are brought to light. In this Purāṇa besides accounts of Śiva, Viṣṇu and Devī there are descriptions of Tīrthas, Tīrthamāhātmyas, and Vratas. It can never go beyond the 10th cent. A. D. It is a compilation of different pieces at diverse times. The Prahlādacarita of Vā. P. is sequent to Harivaṃśa, but prior to Bhāga. P. and Vi. P. The Devī Māhātmya, Mahisāsuravadha, Caṇḍamuṇḍavadha, Śumbhaniśumbhavadha etc. appear to be prior to those of Mārkaṇḍeya's Devī Māhātmaya. Andhakasura-

vadha, Dakṣayajñabhanga, Pārvatījanma etc. are events pertaining to Śiva which are prior to those of Skanda, Linga and Kūrma Purāṇas.

In the Vratarāja there are quotations from the Vā. P. (as regards Vratas falling on each and every day) so also Aparāditya quotes from the Vā. P. From quite early times the Purāṇas are considered as sourses of Dharma (Cf. Yāj. I. 3). This tradition is the main reason why the Nibandha authors have profusely drawn upon the Purāṇas in their respective works. Aparākaś com. on Yāj., Dānasāgara, Smṛticandrikā of Devaṇṇabhaṭṭa, Caturvargacintāmaṇi of Hemādri, Kṛtyācāra of Śrīdatta Upādh yāyaṁ Kṛtyaratnākara of Caṇḍeśvara, Mādhavācārya's com. on Parāśara smṛti, Śrāddhaviveka of Śūlapāṇi, Tīrthacintāmaṇi of Vācaspatimiśra, Nityācārapaddhati of Vidyākara Vājapeyin, Varṣakriyākaumudī of Govindānanda, Śuddhikriyākaumudī of Govindānanda, Śrāddhakriyākaumudī of Govindānanda, Kālasāra of Gadādhara, Smṛtitattva of Raghunandana, Nityācārapradīpa of Narasiṃha Vājapeyin, Haribhaktivilāsa of Gopālabhaṭṭa have similar verses or verse portions as are found in the Vā. P. Dr. R. C. Hazra in his work has given an analysis of these in a tabular form (See pp. 296298).

Besides, verse or verses from the Vā. P. are qoted in Kālaviveka of Jīmūtavāhana p. 360, Smṛticandrikā of Devaṇabhaṭṭa ii. 363, Madanapārijāta of Madanapāla p. 62, Smṛtitattva of Raghunandana I. 356, 415, 840, II. 76, 139, 148, 563, 623, Yātrātattva of Raghunandana p. 19.

Notes

SOME NEW LIGHT FROM THE SKANDA-PURĀṆA ON THE DHĀRAṆA GOTRA OF THE GUPTAS

[अत्र गुप्तशासकानां 'धारण' गोत्रविषयको विचारः क्रियते। पूनाप्रदेशात्प्राप्ते प्रभावतीगुप्ताया अभिलेखे तस्या धारणगोत्रमासीदिति निर्देशो विद्यते। विदुषा लेखकेन एतद्विषयकं जायसवालमहोदयस्य मतं रायचौधरीमहोदयस्य च मतं निराकृत्य स्वानुमानं प्रदर्शितं यत् स्कन्दपुराणे धर्मारण्यनिवासिनां ब्राह्मणानां 'धारण'गोत्रमप्यासीदित्युल्लेखेन ज्ञायते—धारणगोत्रीया ब्राह्मणा गुप्तराज्ञां पुरोहिता आसन् तेषामेव च गोत्रं गुप्तराजभिः स्वीकृतमिति।]

It is known from the Poona Plates of Prabhāvatī Guptā that she belonged to the *Dhāraṇa gotra*; and as this was not her husband's *gotra*, it has been rightly surmised that it must have been the *gotra* of her father's family. Dr. K. P. Jayaswal, who had on the basis of the *Kaumudīmahotsava* concluded that Chandragupta I was a Kāraskara or Kakkaṛ Jāṭ, presumed still further that "amongst the Kāraskaras, the particular sub-division to which Guptas belonged was evidently *Dhāraṇa*" and that "the word *gotra* in Prabhāvatī Guptā's inscription would mean a caste subdivision Dhanrī found in Amritsar".[1] Thinking on the same lines, we also contributed in 1934 a short note to the *Journal of Bihar and Orissa Research Society*, pointing out that the *Dhāraṇa gotra* of the Imperial Guptas made one think of the Dhāraṇiyā Jāṭs who are fairly numerous in the Gaṅgānagar Distrit of Rajasthan.[2] The Jāṭ origin of the Guptas seemed to be indicated also by Chandragomin's grammatical illustration "*ajayat Jarto Hūṇān*", i.e. the *Jarta* or Jāṭ King defeated the Hūṇas. The word *Jarta* here has been taken to refer to the Gupta ruler Skandagupta who is known to have actually defeated the Hūṇas.

Prof. H.C. Raychaudhuri, however, reached quite a different conclusion on the basis of the mention of the *Dhāraṇa gotra* in the Poona Plate of Prabhāvatī Guptā. Rejecting Dr. Jayaswal's

1. *History of India*, 150 B.C.—150 A.D., pp. 115-116.
2. page 235.

view that the Guptas were of Kāraskara origin, he suggested that the Guptas "may have been related to Queen Dhāriṇī, the chief queen of Agnimitra".[3]

As far as the rejection of the historicity of the *Kaumudī-mahotsava* is concerned, most historians would agree with Dr. Raychaudhuri. We are not sure also whether anything could be built on the basis of Chandragomin's grammatical illustration, for the reading. But "*ajayad Jarto Hūṇān*" is uncertain.[4] Dr. Raychaudhuri's suggestion about the relationship of the Guptas with Dhāriṇī lacks proof; the name Dhāriṇī might like Irāvatī, the name of the second queen of Agnimitra, be a proper name without any reference to the *gotra* in which she was born. Nor have we found it possible to rest satisfied with our own equation of the Dhāraṇiyā Jāṭs with the Guptas of the Dhāraṇa *gotra*. Consequently we have been on the look-out for other references to the Dhāraṇa *gotra*, and are now gratified to have one from the *Skanda Purāṇa* which shows that *Dhāraṇa* was a *gotra* of the Brāhmaṇas. *Gotra* being primarily a Brāhmaṇa institution, this evidence is sure to interest students of Indian history.

Describing the origin of the Brāhmaṇas of Dharmāraṇya (a tract in the present Mirzāpur District of Eastern Uttar Pradesh), the *Skanda-Purāṇa* states that they had the following twenty-four *gotras*[5] :—

(1) Bhāradvāja
(2) Vatsa
(3) Kauśika
(4) Kuśa
(5) Śāṇḍilya
(6) Kāśyapa
(7) Gautama
(8) Chhāndana
(9) Jātukarṇya
(10) Vasiṣṭha
(11) Ātreya
(12) Bhāṇḍila
(13) **Dhāraṇa**
(14) Kṛṣṇāyana
(15) Upamanyu
(16) Gārgya
(17) Mudgala
(18) Mauṣaka
(19) Puṇyāsana
(20) Pārāśara
(21) Kauṇḍinya
(22) Gaṅgāsana
(23) Kunta
(24) Laugākṣa

3. *Political History of Ancient India*, 5th edition, p. 526, note 1.
4. See *IA*, 1896, p. 105.
5. *Skanda-Purāṇa*, Mor's edition, pp. 336 and 454.

The Brāhmaṇas of the *Dhāraṇa gotra* had three *pravaras*, Agasti, Dārḍhyāchuta and Rathyavāhana.[6] Their *Devīs* were Thalajā and Chhatrajā and they resided in the villages Dudhīā and Thalatyajā. They have been further described as *brahmaṇya* (well-versed in the Vedas), *brahmavittama* (the best among the knowers of the Supreme Being), *sattvavān* (virtuous), *guṇānvita* (possessed of merits), *dhanī* (rich), *Jñānaniṣṭha* (intent on acquiring true knowledge) and *kriyāniṣṭha* (devoted to the performance of their Brahmanical duties and ceremonies).[7]

As from a fairly early period in our history, Kṣatriyas and Vaiśyas have been using the *gotras* of their *purohitas*,[8] is it not likely that these Dhāraṇa Brahmaṇas of Dharmāraṇya were the *gurus* of the Imperial Guptas ? There is nothing impossible about this. These Brāhmaṇas lived in an area not far from Magadha where the Guptas established a strong kingdom of their own. And if the view propounded by Dr. B.P. Sinha and Prof. Jagannath be adopted[9], they actually resided in an area which was the original home of the Imperial Guptas. Being either Kṣatriyas or Vaiśyas, the Guptas could have therefore easily accepted the Dhāraṇa Brāhmaṇas as their *gurus* and adopted their *gotra*. It is hardly possible to say this with any certainty ; but in view of the identity of the *gotra* of the Imperial Guptas and these Brāhmaṇas the probability of this being a fact has to be borne in mind.

—DASHARATHA SHARMA

6. *Ibid*., pp. 337 and 461.
7. *Ibid*., p. 461, verses 145-148.
8. "राजन्यविशां प्रातिस्विकगोत्राभावात् प्रवराभावस्तथापि पुरोहितप्रवरौ वेदितव्यौ" (Mitākṣarā, N. S. edn., p. 151). This is the view also of Baudhāyana, Āpastamba and Laugākṣi.
9. B. P. Sinha, JBRS, XXVII, Parts 3-4 and XXXVII, Parts 3-4, Jagannath, *IHQ*., XXII, pp. 28 ff.

THE PURĀṆAS ON THE AUDUMBARAS

[औदुम्बरजातेरवस्थानं भारतवर्षस्य पश्चिमोत्तरप्रदेशे आसीत् यतस्तत्रैव औदुम्बरराज्ञां मुद्राः प्राप्यन्ते। अस्या जातेरुल्लेखो वायुब्रह्माण्डादिपुराणेषु वर्त्तते। इयं जातिर्विश्वामित्रवंशीयेति पुराणेभ्यः प्रतीयते। अस्मिन् लघुनिबन्धे उदुम्बर('औदुम्बर' वा) जातिविषयको विचारः कृतः।]

The *Purāṇas* throw welcome light on a number of tribes of Northern India, among which mention may be made of the Udumbaras or the Audumbaras. The tribe is credited to have issued coins, both in silver and copper, specimens of which have been found at Pathankot in the Gurudaspur district and Irippal in the district of Kangra in North Punjab.[1] On the basis of the provenances of their coins, Allan[2] has located them in the area formed by "the valley of the Beas or perhaps the wider region between the upper Sutlej and the Ravi".

The Audumbaras find mention in a number of ancient Indian literary texts which include some *Purāṇas* such as the *Mārkaṇḍeya*, the *Vāyu*, and the *Brahmāṇḍa*. The *Mārkaṇḍeya-Purāṇa*[3] locates the Audumbaras in the middle portion of *Kūrma* or tortoise, to which the shape of India likens. This location, however, is in difference with that of the tribe as furnished by their coins as well as some literary texts. Barring this particular *Purāṇa*, the *Vāyu* and the *Brahmāṇḍa Purāṇas* do render us some

1. For Pathankot finds see *Archaeological Survey Reports*, Vol. XIV, p. 115-17 : for Irippal finds see *Journal of the Asiatic Society of Bengal*, Numismatic Supplement, 1914, p. 247 f.
2. *Catalogue of Coins in the British Museum*, Ancient India, p. lxxxvii.

2a. For references to the Audumbaras in ancient Indian literary texts see the present writer's article entitled 'The Antiquity of the Audumbaras' in *the Proceedings of the Indian History Congress*, Delhi, 1961.

3. 58. 10 ; Pargiter's edition p. 83. The verse runs thus :
Kāpingalāḥ Kururvāhyās-tathaiv Odumbarā Janāḥ|
Gajāhvayāś-cha Kūrmmasyā jalamadhyanivāsinaḥ||

help with regard to the origin of the tribe. The *Vāyu-Purāṇa*[4] refers to them in the following manner :

> *Kachchhapaḥ Pūraṇaś-chaiva Viśvāmitrasutās-tu vai |*
> *teṣāṁ gotrāṇi vahudhā Kauśikānāṁ mahātmanām ||97*
> *Pārthivā Devarātāś-cha Yājñavalkyāḥ Samarshaṇāḥ |*
> *Udumbarā Udumlānās-Tārakā Yajamuñchatāḥ ||98*

The English rendering of the above extract is as follows :

'Kachchhapa and Pūraṇa are issues of Viśvāmitra. Of great-souled persons, belonging to Kuśika, several *gotras* are traceable, such as Pārthiva, Devarāta, Yājñavalkya, Samarshaṇa, Udumbara, Udumlāna, Tāraka and Yajamuñchata'.

The evidences furnished by the *Brahmāṇḍa-Purāṇa*[5] regarding the tribe are identical with those of the *Vāyu-Purāṇa* and thus these two *Purāṇas* assign the Audumbaras to the Kuśika or Kauśika *gotra* and so to the family of the celebrated sage named Viśvāmitra. It is interesting to note here that the *Harivaṁśa*[6] also describes the Audumbaras as belonging to the family of Viśvāmitra. The tradition of Viśvāmitra being the son of Kuśika may be traced to the *Ṛigveda*[7] as well. In this way, the *Purāṇas* echo the well-known association of Viśvāmitra with Kuśika on the one hand and the less known connection between Viśvāmitra and the Audumbaras on the other.

Now, among the coins of the Audumbaras we come across

4. 91, 97-98 ; Anandasrama edition.
5. III, 66, 70 ; Venkateswara edition. In the *Brahmāṇḍa-Purāṇa* some varients of the names occur, e.g., Samarshaṇā appears as Samarpaṇā or Vārtabhyā occure instead of Udumlāna etc.
6. Sloka 1466 ; Asiatic Society Edition.
7. *Ṛigveda*, III, 33, 5. The Viśvāmitras, i.e., the descendants of Viśvāmitra, are also designated as the Kuśikās in different passages of the *Ṛigveda* (iii, 26, 1, 3 ; 29, 15 ; 30, 20 ; 42, 9 ; 53, 9, 10). The evidence of Yāska's *Nirukta* may also be cited. Yāska describes the father of Viśvāmitra as Kuśika and further calls him as a king (ii, 25 ; cf. *Kuśikasya sūnuḥ Kuśiko rājā babhūva*).

an interesting variety represented by two specimens only.[8] Made of silver and round in shape, each of these two coins bears a bearded male figure on the obverse with a legend which refers to Viśpvamitra, i. e. Viśvāmitra. Neither this figure nor the legend concerned is found on any other type of coins. It is presumable, therefore, that Viśvāmitra was intimately related to the Audumbaras; he was, so to say, the 'national sage' of the tribe.[9] But is there any other evidence to show the relation between the celebrated sage and the tribe which is attested by the coins in question? Allan[10] failing to notice any connection between the two concluded that "Viśvāmitra's connection with the Audumbaras is otherwise unknown."

It is again a Purāṇic text that comes to our help to explain the occurrence of this particular sage on the coins of the Audumbaras. The *Kālikā-Purāṇa* gives us an evidence with regard to the connection between the sage and the tribe which has hitherto escaped the attention of scholars. The evidence is furnished by a story about the birth of Viśvāmitra to be found in the said *Purāṇa*.[11]

The story runs thus:

'On hearing that his son had been married, the wise Bhṛigu went to the hermitage of his son Ṛichīka to see his son and daughter-in-law. The two the bride and the bridegroom worshipped Bhṛigu and stood before him with folded hands. When Bhṛigu wanted to give his daughter-in-law some boon, Satyavatī prayed a son for her who would be well-versed in the observance of penances and the Vedas and a son for her mother who would be endowed with incomparable valour and prowess.

8. One specimen found by Cunningham is in the British Museum for which see Allan's *Catalogue*, p. 124, pl. XIV, 14; the other specimen is in the Lahore Museum for which see R. B. Whithead's *Catelogue of Coins in the Punjab Museum*, Vol. I, p. 167, pl. XVI, No. 137.
9. See K. P. Jayaswal's *Hindu Polity* (Bangalore, 1955), p. 154.
10. *Op. cit*, p. lxxxiv.
11. *Kālikā-Purāṇa*, Vangavasi edition, Chapter 82; Venkateswara Chapter 85.

Bhṛigu thereupon granted the boon and became absorbed in meditation. Then he exhaled with care and from his breath issued two *charus* which he gave them to Satyavatī and said that the reddened *charu* was to be taken by her mother after embracing the bo-tree (*Aśvattha*) and the white *charu* by herself after embracing a fig-tree (*Udumbara*). With these words the sage went away to his destination.

But Satyavatī and her mother mistakenly did the opposite things ; in other words, Satyavatī embraced the *aśvattha* tree and partook of the reddened *charu*, while her mother ate the white *charu*.

The sage Bhṛigu, who was endowed with divine vision, came to learn about this contrariety. He arrived there and said to his daughter-in-law that she whould have a son who would be endowed with Kshatriya-like behaviour and her mother's son will be Kshatriya with Brahmanical behaviour.

Satyavatī then requested Bhṛigu to let her grandson to be endowed with those qualities.

Granting her prayer, Bhṛigu went away.

Thereafter the daughter of Gādhi gave birth to a valorous son named Jamadagni in proper time and her mother to Viśvāmitra to whom penance was wealth. Jamadagni studied the four Vedas within a very short time and the great soul also acquired skill in the science of archery by himself. Viśvāmitra also became an adept in the Vedas and in all sciences of archery within a short time. Ultimately he became a brāhmaṇa by dint of his penance.

Now, the most important point to note in this story is that the mother of Viśvāmitra, in order to have a child, embraced an *audumbara* (fig tree). Though the story contains a lot of miraculous and unbelievable things, the association of Viśvāmitra's birth with the *audumbara* tree is useful in explaining the occurrence of his name and figure on coins of the Audumbaras, the name of the tribe evidently being derived from the *udumbara*

or audumbara tree and the tree in that case was presumably worshipped by the tribe as a totem.[12]

Thus the connection between the sage and the tribe gleaned from the *Vāyu* and the *Brahmāṇḍa-Purāṇas* is confirmed not only by a particular variety of the coins of the Audumbaras but also by the *Kālikā-Purāṇa* which is believed to have been composed between seventh and tenth centuries A.D. Together, all these *Purāṇas*, therefore. are found to have thrown valuable light on the origin of the Audumbara.

—KALYAN KUMAR DAS GUPTA

12. It may be noted that on the reverse of the Viśvāmitra type of coins a tree in an enclosure occurs, the enclosure perhaps indicates the sacred character of the tree. The tree may be identified with the udumbara and thus can be associated with the sage Viśvāmitra, but the tree-motif is so common on ancient Indian coins that no definite conclusion can be drawn with regard to the identification of the tree with the udumbara tree.

13. For a discussion of the date of the *Kālikā-Purāṇa* see Dr. R. C. Hazra's *Studies in the Upapurāṇas*, Vol. II, Calcutta, 1963 p. 240f.

शिवपुराणविषयकं वक्तव्यम् ।

[Elsewhere in this issue of the 'Purāṇa' is published a Sanskrit article entitled 'शिवपुराणीयं दर्शनम्'. There the writer of this article while discussing the date of the Śiva-Purāṇa has stated that as the Śiva-Purāṇa mentions 'Śiva-Sūtras', the date of the composition of the Śiva-Purāṇa must be later than that of the Śiva-Sūtras. But the writer of the present note, Paṇḍitarāja Dravida (who is also on the Editorial Board of the 'Purāṇa') has criticised the above statement about the date of the Śiva-Purāṇa, by asserting that the author of the Śiva-Purāṇa was a Ṛṣi, and so he had foreseen the Śiva-sūtras also, and therefore the Śiva-Purāṇa cannot be said to have been composed later than the Śiva-sūtras.]

प्रत्यक्षमेकं चार्वाकाः, प्रत्यक्षानुमाने इति बौद्धाः, राजनीतौ तु 'प्रत्यक्ष-परोक्षानुमेया हि राजवृत्तिः' इत्यर्थशास्त्रवचनात् प्रत्यक्षपरोक्षानुमानानि प्रमाणानि। इत्येवं स्थितौ केवलं प्रत्यक्षानुमानप्रमाणवादिमतानुसारेण शिवपुराणविषये नवीन-मतानुयायिनां लेखो यद्यपि नासङ्गतः, तथापि बौद्धजैनवैदिकसम्मतराजनीतिरीत्या विरुद्ध्यते, परोक्षात्मकप्रतिभाप्रमाणविरुद्धत्वात् । एवं स्थिते राजनीतिसम्मतो-ऽत्रत्यः पक्ष उपस्थाप्यते ।

विद्यातपःसमाधिजः प्रकृष्टो धर्मविशेषः सूक्ष्मव्यवहितभविष्यदादिगोचरमपि ज्ञानमुत्पादयति । तदेव ज्ञानं प्रातिभप्रतिभापदाभ्यामुच्यते । तदुक्तं प्रशस्त-पादभाष्ये—

"आम्नायविधातॄणामृषीणामतीतानागतवर्तमानेष्वतीन्द्रियेष्वर्थेषु धर्मादिषु ग्रन्थोपनिबद्धेष्वनुपनिबद्धेषु चात्ममनसोः संयोगाद्धर्मविशेषाच्च यत्प्रातिभं यथार्थ-निवेदनं ज्ञानमुत्पद्यते, तदार्षमित्याचक्षते । तत्तु प्रस्तारेण देवर्षीणां तथा

कदाचिल्लौकिकानां यथा कन्यका ब्रवीति "श्वो मे भ्राताऽऽगन्तेति हृदयं मे कथयतीति" इति[1]।

अत्र न्यायकन्दली—

"धर्मविशेषादिति, विशिष्यत इति विशेषो धर्म एव विशेषो, धर्मविशेषो विद्यातपःसमाधिजः प्रकृष्टो धर्मस्तस्मात्प्रतिभोदयः" इति[2]।

अत्र "यथा कन्यका ब्रवीती"त्ययमंशो दर्शनार्हः।

"यतो मेधाविरुद्रकुमारदासादयो जात्यन्धाः कवयः श्रूयन्ते। जन्मान्धा रूपस्य यथावद्वर्णनं चक्रुः" इति काव्यमीमांसायामुक्तम्। तत्रत्योपि ग्रन्थो दर्शनार्हः[3]।

एतादृशप्रतिभावशादेवानशनरूपं तपो विधाय भारतीयनेतृभिर्गान्धिमहोदयैः स्वराज्यमधिगतम्।

"आगल बुद्धि बानिया" इत्याभाणकानुसारेण भविष्यदर्थस्य निश्शङ्कं ज्ञानं विना वैश्या नोन्नतिमधिगच्छन्ति।

'विप्राः पश्चिमबुद्धयः' इति तु केषाञ्चित् मूर्खतामन्तरा जगद्रक्षणं न भवेदित्येतदर्थं प्रतिभाहीनत्वं तत्र निर्मायिते। एवं स्थितौ सत्यां 'व्यासस्य चिरजीवित्वमि'ति लेखानुसारेण दीर्घसमाधिभाजां चिरायुषामृषीणां भविष्यच्छिवसूत्रादिदर्शनं न जातमिति कथं वक्तुं शक्यते?

भृगुसंहिताग्रन्थानुसारेण च चि० वर्तमानकाशिराजकुमारस्य जन्मदर्शनमस्मिन् वर्षे भविष्यतीति द्वित्रिवर्षेभ्यः पूर्वमेव निश्चितमासीत्।

अत एव काशीखण्डेप्ययं संवाद आगतो दर्शनार्ह इति कृत्वा लिख्यते उमोवाच—

किञ्चित्प्रष्टुमना नाथ! स्वसन्देहापनुत्तये।

(१) मुद्रित चौखम्भा सीरीज, सन् १९३०, पृ० सं० ६२१।
(२) वाराणसेय संस्कृत वि०, चौखम्बा विद्याभवन मुद्रित, सन् १९६३ पृ० सं० ६२८।
(३) चौखम्बा विद्याभवन मुद्रित, सन् १९६४ पृ० सं० ३०।

वद खेदो यदि न ते त्रिकालज्ञानकोविद ॥ १ ॥
तदा भगीरथो राजा क्व क्व भागीरथी तदा ।
यदा विष्णुस्तपस्तेपे चक्रपुष्करिणीतटे ॥
शिव उवाच—सन्देहोऽत्र न कर्तव्यो विशालाक्षि सदामले ।
श्रुतौ स्मृतौ पुराणेषु कालत्रयमुदीर्यते ॥
भूतं भावि भवच्चापि संशयं मा वृथा कृथाः ।[1] इति ।

अतः प्रामाणिकमूर्धन्यहेमाद्र्यादिनिबंधोद्धृतस्य शिवपुराणस्य निर्माणं शिवसूत्रनिर्माणानन्तरं अभूदिति कथनं लेखकस्य केवलं प्रत्यक्षानुमानवादित्वं प्रकाशयति ।

तथा च राजनीतिसम्मतस्य विरुद्धपक्षस्याप्यपलपितुमशक्यत्वात् लेखकोन्नीतः शिवपुराणविषयकः कालनिर्णयो निर्णयत्वेन ग्रहीतुन्न शक्यते । प्रतिपाद्यशैवागमतन्त्रेषु मतभेदाश्चोपासनापक्षे वैकल्पितया सम्भवन्त्येवेति तदवष्टम्भेन कालनिर्णयकरणमशक्यम् । तथा च चिन्त्य एवायं लेखः । इति ।

—राजेश्वरशास्त्री द्रविड

(१) वेङ्कटेश्वर मुद्रित पु०, पृ० १६७ अ० २८, संवत् १९६४ ।

'स्थाणु'शब्दः

[The word 'Sthāṇu' is found used in several senses in the Sanskrit lexicons. In the Mahābhārata and the Purāṇas it is generally used in the sense of 'Rudra' or 'Śiva'. In this note the writer has discussed the word *Sthāṇu* as meaning 'Rudra' and has given appropriate quotations from the Mahābhārata, Purāṇas, and their ṭīkās.]

शब्दकोशेषु 'स्थाणु'शब्दस्येमेऽर्था उपलभ्यन्ते—

(१) **रुद्रः** ('स्थाणू रुद्र उमापतिः' अ० को०)

(२) **शाखाशून्यवृक्षः**, (छिन्नविटपी वा) ('स्थाणुर्वा ना ध्रुवः शङ्कुः' अ० को०)

(३) **स्तम्भादिः** ('स्थाणुः शर्वेऽपि' अ० को० । अत्र क्षीरस्वामी— 'स्तम्भादौ स्थेयुषि शर्वे च स्थाणुः')

(४) **स्थिरः**, ('स्थाणुः कीले स्थिरे हरे' विश्वकोशः) ।

'स्थाणु' शब्दोऽयं 'स्था'धातोर्निष्पद्यते । अतः 'स्थिरः' इत्येवास्य शब्दस्य प्रधानोऽर्थः । अयमेवार्थः अन्येषां रुद्राद्यर्थानामप्याधारो विद्यते । अत्र रुद्रवाचकस्य स्थाणुशब्दस्यैव विचारः प्रस्तूयते ।

(१) रुद्रः स्थाणुः, सामान्यतः स्थिरत्वात्, कूटस्थत्वाद्वा,

यथा—

'ईश्वरः स्थाणुरीशानः सहस्राक्षः सहस्रपात्'

(लिं० पु० १।९८।२८)

अत्र "स्थाणुः=गमनागमनशून्यः 'वृक्ष इव स्तब्धो दिवि तिष्ठति' इति श्रुतेः," इति टीकाकारः ।

'स्थाणुः—शिवे, प्रलयेऽप्येकरूपेण तिष्ठतीति, स्थितिशीलानि पृथिव्यादीनि तिष्ठन्त्यस्मिन्निति वा' (शब्दचिन्तामणि)

'[1]स्थाणुवत्संस्थितो यस्मात्ततः स्थाण्वीश्वरः स्मृतः'

(वाम० पु० ४४।१४)

(२) रुद्रः स्थाणुरित्युच्यते जगदाश्रयत्वात् गृहस्तम्भवत् । यथा—

'त्रैलोक्यगोप्ता गोविन्दो गोमार्गोऽमार्ग एव च ।
ज्येष्ठः स्थिरश्च स्थाणुश्च निष्कम्पः कम्प एव च' ॥

(दक्षकृता शिवस्तुतिः, म० भा०, शां० प० २४।१५६)

अत्र 'स्थाणुः त्रैलोक्याधारस्तम्भः इति नीलकण्ठटीका ।

'स्थिरः स्थाणुः प्रभुर्भीमः प्रवरो वरदो भवः' ॥

(तण्डिकृता शिवस्तुतिः, म० भा० अनुशा० पर्व, १७।३१)

"स्थाणुः ग्रहस्तम्भवत्सर्वाश्रयः, यथोक्तम्—

"संसारमण्डपस्यास्य मूलस्तम्भाय शम्भवे" इति नीलकण्ठटीका ।

(३) रुद्रः स्थाणुरित्युच्यते सृष्टिकर्मणो विरम्य स्थिरीभूतत्वात्
यथा—

ब्रह्मण आदेशात् सिसृक्षुः शिवः स्वसदृशान् जरामरणरहितान् नीललोहितान् (रुद्रान्) ससर्ज । जरामरणरहितां तां सृष्टिं दृष्ट्वा ब्रह्मा शिवं प्रोवाच—'ईदृशीं सृष्टिं मा कुरु किन्तु जरामरणयुक्तां सृष्टिं कुर्विति' । 'तादृशीं सृष्टिं न करोम्यपि तु स्थिरो भवामीत्युक्त्वा सृष्ट्या विमुखो बभूव । अत एवास्य नाम **स्थाणुः** इति प्रसिद्धमभूत् । लिङ्गपुराणेऽयमेवाशयः विशदीकृतः ।

यथा—

'प्रजाः सृजेति व्यादिष्टो ब्रह्मणा नीललोहितः ॥
सोऽभिध्याय सतीं भार्यां निर्ममे ह्यात्मसम्भवान् ॥
नाधिकान्न च हीनांस्तान् मानसानात्मनः समान् ॥

(१) जम्मू(कश्मीर)स्थस्य श्रीरघुनाथपुस्तकालयस्य हस्तलेखेऽयं पाठः ।

सहस्रं हि सहस्राणां सोऽसृजत्कृत्तिवाससः ॥
तुल्यानेवात्मनः सर्वान् रूपतेजोबलश्रुतैः ॥
पिङ्गलान्सनिषङ्गांश्च सकपर्दान्सलोहितान् ॥

. . . .

दृष्ट्वा ब्रह्माब्रवीदेनं मा स्राक्षीरीदृशीः प्रजाः ।
स्रष्टव्या नात्मनस्तुल्याः प्रजा देव नमोऽस्तु ते ॥
अन्याः सृज त्वं भद्रं ते प्रजा वै मृत्युसंयुताः ॥
नारप्स्यन्ते हि कर्माणि प्रजा विगतमृत्यवः ॥
एवमुक्तोऽब्रवीदेनं नाहं मृत्युजरान्विताः ॥
प्रजाः स्रक्ष्यामि भद्रं ते स्थितोऽहं त्वं सृज प्रजाः ॥

. . . .

यस्मादुक्तः स्थितोऽस्मीति तस्मात्स्थाणुरिति स्मृतः ॥

(लिं० पु० १।७०।३०३-३२४)

—मध्वाचार्य आद्य

दानसागरे समुद्धृतानि पुराणवचनानि

[Vallālasena in his famous work *Dānasāgara* has profusely drawn upon the Purāṇas. He has also mentioned the names of the Purāṇas utilized by him, and also of those which he has rejected as spurious works. The writer in this note has classified these Purāṇic quotations according to the various Purāṇas drawn upon by the author, and has given Purāṇa-wise numbers of these quotations.]

तत्र वङ्गदेशाधिपेन श्रीमद्बल्लालसेनमहाराजेनानेकस्मृतिपुराणान्यालोड्य तत्र तत्रागतानि दानवचनानि च संगृह्य निर्मितो दानसागरनामको ग्रन्थः। अस्य ग्रन्थस्य निर्माणकालः १०९१ शकाब्दः आसीदिति स्वयं ग्रन्थकारेणैवोक्तम्—

"पूर्णे शशिनवदशमितशकवर्षे दानसागरो रचितः" इति।

(दा. सा., पृ. ६४७)

अयं दानसागरो ग्रन्थः श्रीभावतोषभट्टाचार्येण सम्पादित एशियाटिकसोसायटी (कलकत्ता) संस्थया च प्रकाशितः। अस्यैव पृष्ठनिर्देशा अत्र दीयन्ते।

दानसागरः पञ्चसप्तत्यावर्त्तेषु विभक्तस्तत्र ग्रन्थकारेण संगृहीतानां पुराणानामुपपुराणानां च नामानि ग्रन्थारम्भे द्वितीयतृतीययोः पृष्ठयोः प्रदत्तानि। तथा हि—

ब्राह्मं वाराहमाग्नेयं भविष्यं मात्स्यमेव च।
वामनं वायवीयं च मार्कण्डेयञ्च वैष्णवम्॥
शैवं स्कान्दं पाद्मं च पुराणं कौर्ममेव च।
पुराणानि तथा कूर्मपुराणादिपुराणयोः॥
उक्तान्युपपुराणानि व्यक्तदानविधीनि च।
आद्यं पुराणं शाम्बं च कालिकाह्वयमेव च॥
नन्दिमादित्यसंज्ञं च नारसिंहं तथैव च।
मार्कण्डेयकृतं तद्वत् विष्णुधर्मोत्तराह्वयम्॥

शास्त्रं च विष्णुधर्माख्यं....................

इत्यालोच्य पुराणोपपुराणस्मृतिसंहिताः ।
समाहृतानि दानानि निबन्धस्यास्य सिद्धये ॥

(दा. सा. पृ. २-३, श्लोक ११-१४, २०)

अत्रासङ्गृहीतपुराणानां नामान्यपि सकारणानि प्रदत्तानि—

भागवतञ्च पुराणं, ब्रह्माण्डञ्चैव नारदीयञ्च ।
दानविधिशून्यमेतत् त्रयमिह न निबद्धमवधार्य ॥

बृहदपि लिङ्गपुराणं मत्स्यपुराणोदितैर्महादानैः ।
अवधार्य तुल्यसारं दाननिबन्धेऽत्र न निबद्धम् ॥

सप्तम्यैव पुराणं भविष्यमपि सङ्गृहीतमतियत्नात् ।
त्यक्त्वाष्टमीनवम्यौ कल्पौ पाखण्डिभिर्ग्रस्तौ ॥

लोकप्रसिद्धमेतद्विष्णुरहस्यञ्च शिवरहस्यञ्च ।
द्वयमिह न परिगृहीतं सङ्ग्रहरूपत्वमवधार्य ॥

भविष्योत्तरमाचारप्रसिद्धमविरोधि च ।
प्रामाण्यज्ञापकादृष्टेर्ग्रन्थादस्मात् पृथक् कृतम् ॥

प्रचद्रूपतः स्कन्दपुराणैकांशतोऽधिकम् ।
यत् खण्डत्रितयं पौण्ड्ररेवाऽवन्तिकथाश्रयम् ॥

तार्क्ष्यं पुराणमपरं ब्राह्ममाग्नेयमेव च ।
त्रयोविंशतिसाहस्रं पुराणमपि वैष्णवम् ॥

षट्साहस्रमितं लैङ्गं पुराणमपरं तथा ।
दीक्षाप्रतिष्ठापाखण्डयुक्तिरत्नपरीक्षणैः ॥

मृषावंशानुचरितैः कोषव्याकरणादिभिः ।
असङ्गतकथाबन्धपरस्परविरोधतः ॥

तन्मीनकेतनादीनां भण्डपाखण्डलिङ्गिनाम् ॥
लोकवञ्चनमालोक्य सर्वमेवावधीरितम् ॥

तत्तत्पुराणोपपुराणसंख्या—

बहिष्कृतं कश्मलकर्मयोगात् ।
पाखण्डशास्त्रानुमतं निरूप्य
देवीपुराणं न निबद्धमत्र ॥
ये दानधर्मविधिसंस्तुतये
पुण्यागमस्मृतिगिरां बहवो विवर्त्ताः ।
ते ग्रन्थविस्तरभयादविचिन्त्य केचि—
दस्माभिरत्र कलिताः कलयन्तु सन्तः ॥

(पृ. ६-७, श्लोक ५७-६८)

दानसागरे उद्धृतानां पुराणानां नामानि, तेभ्य उद्धृतवचनानां श्लोक-संख्या चात्र प्रदर्श्यते—

	पुराणानि	श्लो. सं.	अर्द्धम्	पादाः
	ब्रह्म	३५	×	×
	पद्म	११	×	×
	विष्णु	६	×	×
	वायु	७	×	×
	मार्कण्डेय	१	१	१
	आग्नेय	२४७	×	×
	भविष्य	४४	×	×
	लिङ्ग	५	×	×
	वाराह	१७	४	१
	स्कान्द	७१	×	×
	वामन	२१	×	×
	कूर्म	२३	१	×
	मत्स्य	६४०	×	×
योगः	१३	११२८	६	२

एवमत्राष्टादशपुराणानां मध्ये त्रयोदशेभ्यः पुराणेभ्य एव दानवचनानि संगृहीतानि। भागवत-ब्रह्माण्ड-ब्रह्मवैवर्त्त-नारद-गरुडपुराणानां वचनानि च नात्रोद्धृतानि। इतः परमुपपुराणेभ्यः संगृहीतानां पुराणानां श्लोकसंख्याऽपि निर्दिश्यते—

उपपुराणानि	श्लो.	अर्द्धम्	पादाः
विष्णुधर्मोत्तर	५०७	×	×
कालिका	३९	×	×
नन्दिकेश्वर	२३६	×	×
शिव	१५	×	×
शाम्ब	४	१	×
नृसिंह	१५	५	×
आदि	४३	×	×
आदित्य	४०	×	×
विष्णुधर्म	९०	१	×
	९८९	१५३	१३

—हीरामणि मिश्र

पुराणसंबन्धीनि कानिचिदुद्धरणानि

पुराणवाचनविधिः

एवं विधानतो वाच्यं पाठकेन विपश्चिता ।
तपःशमात्मकं स्वर्गधर्मादिफलसाधनम् ।
शनैर्विविच्य तद्वाच्यमध्यात्मादि च यद्भवेत् ॥
क्रुद्धोक्तं युद्धसंक्षोभं त्वरायुक्तेन वाचयेत् ।
सरागं ललितैर्वाक्यैर्वाचयेद्धृदयङ्गमैः ।
नानाचिन्तार्थरूपेण ललितेन च वाचयेत् ॥

(नन्दिपुराणात्, दानसागरे, पृ० ४८५, श्लोक ९-१०)

पुराणवाचकलक्षणम्

वाचको ब्राह्मणः प्राज्ञः श्रुतशास्त्रो महामनाः ।
अभ्यस्ताक्षरविन्यासो वृत्तशास्त्रविशारदः ।
सूत्रार्थवित् प्रगल्भश्च विनीतो मेधया युतः ॥ १० ॥
नीतिज्ञो वाक्पटुः श्रव्यस्वरो × × माषकः ।
विप्रः प्रकृतितः शुद्धः शुचिः स्मितमुखः सुधीः ॥ ११ ॥
अभ्यस्तशास्त्रसन्देहः प्रकृतार्थप्रवर्त्तकः ।
सश्रद्धः सुकृतव्याख्यः पौर्वापर्यार्थवित्सुधीः ॥ १२ ॥
अध्यायसर्गविच्छेदविभक्त्यर्थप्रयोजकः ।
शास्त्रार्थपदविद् धीमान् पदश्लोकार्थबोधकः ॥ १३ ॥

(नन्दिपुराणात्, दा० सा०, पृ० ४८२-४८३, श्लोक १०-१३)

पुराणश्रवणविधिः

शृणुयात् श्रद्धया युक्तः प्रणतोऽभिमुखो गुरोः ।
अनन्यसंकथाक्षेपी निष्प्रमादो ह्यतन्द्रितः ॥
सूत्रे च संशये जाते पृच्छेद्वाक्यमुदीरयेत् ।
गुरुणा चोक्तमेकान्ते श्रद्धावान् वाक्यमाश्रयेत् ॥

(नन्दिपुराणात्, दानसागरे, पृ० ४८०, श्लोक २-३)

ACTIVITIES OF THE KASHIRAJ TRUST

(June 1964—Dec. 1964)

During the period under review the following literary and cultural activities were carried out.

Critical Editions of the Purāṇas

(a) *Matsya-Purāṇa*

The work of preparing the Matsya-Purāṇa edition is being done at Madras as usual under the editorship of Dr. V. Raghavan.

(b) *Vāmana-Purāṇa*

During this period the two Bengali Mss. of the Vāmana Purāṇa procured from the Bangiya Sahitya Parisad have been completely collated. Like the Bengali Ms. of the Asiatic Society they also omit Adhs. from 23 to 50. Two more Mss. have been partially collated –Viz. one Ms. No. K. 6815 of the India Office Library, and the other Mss. from the Sarasvatī Bhaṇḍāra Library, Ramnagar. The text of the first ten adhyāyas of the Vāmana Purāṇa has been tentatively reconstructed. Besides, the text of the four more Adhyāyas—37 to 40—has been compared with that of the four Adhyāyas (37ff.) of the Śalya Parva of the Mahābhārata (Cri. Edn.) with a view to their textual reconstruction.

Other work on the Purāṇas

(a) At Madras centre Dr. Raghavan has critically edited the 11th Adhyāya (Rājanītī) of the Ms. '*Purāṇārtha Saṅgraha*', D. 2469 of the G. O. M. L. Madras, which is to be published as a supplement to the 'Purāṇa'.

(b) *Pāda-Index* :—The Pāda-indexes of the Vāmana, Brahma and Brahmāṇḍa (excepting its Lalitopākhyāna) have been completed. The Pāda-indexes of the Garuḍa, Liṅga, Kūrma, Mārkaṇḍeya, and Viṣṇu Purāṇas have been prepared, but they have not yet been alphabetically arranged.

काशिराजन्यासस्य कार्यविवरणम्

(जून १९६४—दिसम्बर १९६४)

प्रस्तुत समये निम्नाङ्कितानि साहित्यकानि सांस्कृतिकानि च कार्याणि सम्पन्नानि--

पुराणानां पाठसमीक्षात्मकानि संस्करणानि

(अ) मत्स्यपुराणकार्यम्

मत्स्यपुराणस्य संपादनकार्यं मद्रासनगरे प्रो० वे० राघवन् महोदयस्य सम्पादकत्वे यथापूर्वं प्रचलति ।

(आ) वामनपुराणकार्यम्

अस्मिन् समये वङ्गीयसाहित्यपरिषदः सकाशात् प्राप्तौ द्वौ वंगभाषाकोषौ पूर्णतः संवादितौ । इमौ कोशावपि एशियाटिकसोसायटी बंगालीकोशवत् २३-५० अध्यायान् लोपयंतः । इतरौ द्वौ हस्तलेखौ--एकः इण्डिया आफिस लाइब्रेरीतः हस्तलेख सं० के० ६८१५, अपरश्च सरस्वती भण्डार पुस्तकालय रामनगरस्य--आंशिकरूपेण संवादितौ । वामनपुराणस्य प्रथमदशाध्यायानां पाठोऽपि अस्थायिरूपेण सम्पादितः । अपरं च, चतुर्णामध्यायानां (३७-४०) पाठस्य महाभारतस्य (भण्डारकर ओ० सं०) अध्यायानां पाठैः सह तुलना कृता पाठनिर्धारणार्थम् ।

अन्यपुराणानां कार्यजातम्

(अ) मद्रासकार्यालये डा० वी० राघवनमहोदयैः 'पुराणार्थसंग्रहः' हस्तलेखस्य एकादशोऽध्यायः (राजनीतिः) सम्पादितः स पुराणपत्रिकायाः परिशिष्टरूपेण प्रकाशितो भविष्यति ।

(आ) पादसूची--वामनब्रह्मब्रह्माण्डपुराणानां पादसूची पूर्णा कृता । ब्रह्माण्डपुराणस्थललितोपाख्यानस्य पादसूची न निर्मिता ।

गरुडलिङ्गकूर्ममार्कण्डेयविष्णुपुराणानां पादसूची लिखिता वर्तते, किन्तु अक्षरक्रमेण संग्रथनमवशिष्टम् ।

(c) *Purāṇa Quotations from the Nibandhas* :—

As has already been stated in the previous review, the quotations of the Purāṇas from the Dānasāgara of Ballālasena and the Parāśara Mādhava hava been collected. During this period the quotations from some parts (Viz. ब्रह्मचारिकाण्ड, गार्हस्थ्यकाण्ड, नियतकालकाण्ड, श्राद्धकाण्ड and दानकाण्ड) of the Kṛtya-Kalpataru of Lakṣmīdhara Miśra have been collected. The work of collecting Purāṇa quotations is in progress.

PURĀṆA SUBJECT-CONCORDANCE

An exhaustive subject-concordance of the Purāṇas has been planned, as has already been stated in the previous reviews. The subject-indexes of the six Purāṇas—Viṣṇu, Mārkaṇḍeya, Liṅga, Vāmana, Kūrma, and Matsya—have been completed.

'PURĀṆA' BULLETIN

With the present issue the '*Purāṇa*' now enters the seventh year of its publication. In the past six volumes, each containing of two half-yearly issues, about 175 articles dealing with the various aspects of the Purāṇic literature have appeared. These articles have been appreciated by Indologists, and have been found useful for furthering the research work on the Purāṇas. A number of Indian and foreign Periodicals are also received in exchange of the '*Purāṇa*'.

TRANSLATION OF THE REPORT OF THE CALENAR REFOM COMMITEE

The Hindi translation of the English Report of the Calendar Reform Committee of the Government of India, prepared by the Purāṇa-Department of the Kashiraj Trust, has now been published for private circulation among the Paṇḍits and scholars of Astronomy (Jyotiṣa) and Dharmaśāstra, so that they may be able study the question from the modern point of view also, and help in settling the disputed problem of Indian Calendar-making.

(इ) निबन्धग्रन्थेभ्यः पुराणोद्धरणानि—इदं पूर्वकार्यविवरणे सूचितं यत् वल्लालसेनस्य 'दानसागरात्' अथ च 'पराशरमाधवग्रंथात्' पुराणानामुद्धरणानि संकलितानि। प्रस्तुतकाले लक्ष्मीधरमिश्रस्य 'कृत्यकल्पतरु' नाम्नः ग्रंथस्य केषांचिद् अंशानां (ब्रह्मचारिकाण्डं, गार्हस्थ्यकाण्डं नियतकालकाण्डं, श्राद्धकाण्डं अथच दानकाण्डं) संकलनं कृतम्। पुराणोद्धरणानां संग्रहकार्यं यथापूर्व प्रचलति।

पुराणविषयानुक्रमणी

यथा पूर्वविवरणेषु सूचितं पुराणविषयाणां विस्तृतसूचीनिर्माणस्य योजना स्वीकृता वर्तते। षण्णां महापुराणानां—विष्णुमार्कण्डेयलिङ्गवामनकूर्ममत्स्यपुराणानां—विषयसूची पूर्णा संजाता।

पुराणपत्रिका

अनेन अङ्केन सह 'पुराण' पत्रिका सप्तमे वर्षे प्रविशति पूर्वसमये षट्भागाः—प्रत्येकभागः अङ्कद्वयेन समन्वितः—प्रकाशिताः येषु पुराणानां विभिन्नविषयान् आधारीकृत्य १७५ निबन्धाः प्रकाशिताः। इमे निबन्धाः प्राच्यविद्याविद्भिः प्रशंसिताः अथ च पुराणविषयकानुसंधानस्य प्रगतौ उपयोगिनो जाताः। पुराणपत्रिकायाः विनिमयेऽपि पत्रिकाः प्राप्यन्ते।

पञ्चाङ्गसुधारसमितेः प्रतिवेदनस्य अनुवादकार्यम्

भारतीयसरकारस्य पञ्चाङ्गसुधारसमितेः आंग्लभाषायां प्रस्तुतस्य प्रतिवेदनस्य काशिराजन्यासस्य पुराणविभागद्वारा प्रस्तुतः हिन्दी-अनुवादः सम्प्रति ज्योतिर्विद्यायाः धर्मशास्त्रस्य च विद्वद्भ्यो व्यक्तिगतरूपेण वितरणाय काशिराजन्यासद्वारा प्रकाशितः। अनेन ते विद्वांसोऽस्य आधुनिकदृष्ट्याऽध्ययनाय समर्था भविष्यन्ति, अथ च भारतीय-पञ्चांगनिर्माणस्य विवादास्पदसमस्यायाः समाधाने सहायकाश्च भविष्यन्ति।

VEDA-PĀRĀYAṆA

The Pārāyaṇa of the whole of the Mādhyaṁdina Saṁhitā of the Śukla Yajurveda from memory was arranged on the occasion of the last Vyāsa-Pūrṇima from July 10 to July 24, 1964. The reciter was Vaidikapravara Pt. Manohar Ji Joshi, Varanasi and the śrotā was Vaidikapravara Pt. Ramnath Ji Sarasvata.

PURĀṆA-PĀṬHA AND PRAVACANA

The programme of the Purāṇa-Pāṭha and pravacana was carried out according to the settled plan. In the month of Āṣāḍha (July, 1964) the *Saundarya Laharī*, the famous tāntric work of Śaṅkarācārya, was recited and discourses on it were given by Pt. Badrinath Śukla, Professor of Vārāṇaseya Sanskrit University. In the month of Kārtika (November), the *Nāradīya Purāṇa* was recited, and Pt. Anant Shastri Phadake, the retired professor of Purāṇas, of the V. S. University, delivered discourses on it.

CELEBRATION OF THE VYĀSA-UTSAVA

On the last Vyāsa-Purṇimā (in July 1964), the Trust celebrated a Vyāsa-Utsava in its Śivālā Palace. A number of local scholars participated in it, and discussed several problems on the work of the Purāṇas which is being carried out by the Trust. Certain useful suggestions came forward. The Trust is grateful to these scholars for their participation and the learned suggestions.

DISTINGUISHED VISITERS

The following distinguished personages were the guests of His Highness :

(1) Dr. Sampurnananda, Governor of Rajasthan.

(2) Yuvaraj Dr. Karan Singh, Sadar-i-Riyasat of Jammu and Kashmir.

(3) Shri Lal Bahadur Shastri, Prime Minister of India.

The publications of the Trust were presented to them, which they highly appreciated.

वेदपारायणम्

गतव्यासपूर्णिमाया अवसरे १० जुलाईतः २४ जुलाई १९६४ यावत् शुक्लयजुर्वेदीयमाध्यन्दिनसंहितायाः कण्ठस्थपारायणमभूत। वैदिकप्रवरः पं० मनोहरजोशी पाठकर्ता आसीत्, वैदिकप्रवरः रामनाथसारस्वतश्च श्रोता आसीत्।

पुराणपाठः प्रवचनञ्च

निश्चितयोजनानुसारेण पुराणपाठः पुराणप्रवचनञ्च संवृत्तम्। आषाढमासे शंकराचार्येण विनिर्मितस्य 'सौन्दर्यलहरी' नाम्नः प्रसिद्धतान्त्रिकग्रन्थस्य पाठोऽभूत्। अस्य वाराणसेयसंस्कृतविश्वविद्यालीयाध्यापकेन पं० बदरीनाथशुक्लमहोदयेन व्याख्यानं कृतम्। कार्तिकमासे नारदीयपुराणस्य पाठः कृतः। संस्कृतविश्वविद्यालयस्यावकाशप्राप्तेन पुराणाध्यापकेन पं० अनन्तशास्त्रीफडकेमहोदयेन तद्विषयकाणि प्रवचनानि च कृतानि।

व्यासोत्सवः

गतव्यासपूर्णिमाया अवसरे (जुलाई १९६४) न्यासेन शिवालाभवने व्यासोत्सवस्य आयोजनं कृतम्। अस्मिन् उत्सवे बहवः स्थानीया विद्वांसः उपस्थिता आसन्, यैर्न्यासस्य पुराणकार्यसम्बद्धानामनेकप्रश्नानां विषये विमर्शः कृतः। तेभ्यः केचिद् उपयोगिनो निर्देशा अपि तद्विषये प्राप्ताः। न्यासः एतान् विदुषः प्रति उत्सवे आगमनाय विचारविमर्शनाय च कृतज्ञो वर्त्तते।

विशिष्टा अतिथयः

अधोनिर्दिष्टा महापुरुषाः तत्रभवतः काशिराजस्य अतिथयोऽभवन्।

(१) डा० सम्पूर्णानन्दः राजस्थानस्य राज्यपालः।

(२) युवराज डा० कर्णसिंह, सदरे रियासत, जम्मू-कश्मीर।

(३) श्री लालबहादुर शास्त्री, भारतदेशस्य प्रधान मंत्री। न्यासस्य प्रकाशनानि तेभ्य उपहारीकृतानि यानि तैरभिनन्दितानि।

The following Indologists visited the Purāṇa-Department of the Trust :—

(1) Dr. V. S. Agrawala, Professor, Indology College, B.H.U.

(2) Dr. Siddheshwar Bhattacharya. Head and Professor of Sanskrit Deptt., B. H. U., and Member of the Central Sanskrit Board.

(3) Dr. Siegfried A. Schulz, Prof. of Comparative philology, Catholic University of America. Washington, D. C.

(4) Dr. Ronald M. Huntington, Professor of Comparative Religions, Chapman College, Orange, California.

(5) Dr. R.K. Sharma, Ministry of Education, Govt. of India.

(6) First Secretary, German Embassy and Miss Bonner.

(7) Delegates to the Social Conference held at Kashi Vidyapitha were invited by His Highness to a tea-party. The delegates, specially Dr. Wadia, took keen interest in the Purāṇa work of the Trust.

These scholars appreciated the work and the publications of the Purāṇa Department. The Trust presented them its publications. We are grateful to them for their interest and co-operation in our Purāṇa work.

Maharaja Banaras Vidyā-Mandir Trust

We take the pleasure in informing our readers that His Highness Maharaja Banaras, has established another Trust entitled 'Maharaja Banaras Vidyā Mandir Trust' for the propogation of traditional Sanskrit learning and for the preservation of the collections of historical value which belong to the Banaras State Durbar. The following are the Trustees of this Trust :—

1. H. H. Maharaja Dr. Vibhuti Narain Singh (Chairman).
2. M. K. Dr. Raghubir Singh.
3. Pt. Giridharilal Mehta.
4. Shri Jagdish K. Munshi.
5. Pt. Rajeshwar Shastri Dravid.
6. Shri Jharkhande Prasad Narain Singh.

निम्ननिर्दिष्टा प्राच्यविद्याविद्वांसो काशिराजन्यासस्य पुराणविभागकार्यं निरीक्षितवन्त :—

(१) डा० वासुदेवशरण अग्रवालः काशीहिन्दूविश्वविद्यालयस्य प्राध्यापकः ।

(२) डा० सिद्धेश्वरभट्टाचार्यः हिन्दू विश्वविद्यालयस्य संस्कृतविभागाध्यक्षः, सेन्ट्रल संस्कृत बोर्ड संस्थायाः सदस्यश्च ।

(३) डा० ज़ीगफ्रीद शुल्त्स, वाशिंगटननगरस्य कैथोलिक विश्वविद्यालये-भाषाविज्ञान-प्राध्यापकः ।

(४) डा० रोनाल्ड एम० हण्टिंगटन, प्राध्यापकः, कम्परेटिव रिलिजन्स, चैपमैन कालेज, कैलिफोरनिया ।

(५) डा० आर. के. शर्मा, भारतसरकारस्य शिक्षाविभागे संस्कृतशिक्षाधिकारी ।

(६) कुमारी बोनर महोदयया सह आगतः जर्मनदूतावासाधिकारी ।

(७) काशीविद्यापीठे संभूतस्य सोसलकान्फरेंस सदस्याः । तैः विशेषतः-डा० वाडिया महोदयेन, न्यासस्य पुराणकार्ये स्वरुचिः प्रदर्शिता ।

न्यासः एतेभ्यः स्वप्रकाशनानि समर्पितवान् । पुराणकार्येषु तेषां अभिरुच्यै सहयोगाय च वयं कृतज्ञाः ।

महाराज बनारस विद्यामन्दिर न्यासः

इदं सूचयन्तो वयं प्रसन्नतामनुभवामः यत् तत्रभवता काशिराजेन परम्परागतसंस्कृतविद्यायाः प्रचाराय बनारसस्टेटदरबारस्य ऐतिहासिकमहत्त्वशालिनां संग्रहाणां रक्षणाय च अपरः 'महाराजबनारसविद्यामन्दिरन्यासनामा न्यासः स्थापितः ।

अस्य न्यासस्य अधोनिर्दिष्टा न्यासधारिणः सन्ति—

(१) तत्रभवान् महाराज डा० विभूतिनारायणसिंह (अध्यक्षः) ।

(२) महाराजकुमार डा० रघुबीरसिंह ।

(३) पं० गिरधारीलाल मेहता ।

(४) श्री जगदीश के० मुंशी ।

(५) पं० राजेश्वरशास्त्री द्रविडः ।

(६) श्री झारखण्डीप्रसादनारायण सिंह ।

27

The above trust also proposes to build a temple of the 27 Goddesses of Vidyās.

We wish success for this new Trust and hope that this new Trust will co-operate with the Kashiraj Trust in the sacred cause of the Sanskrit learning.

Sanskrit Pāṭhaśālā

The All-India Kashiraj Trust is interested in looking after the Sanskrit Pāṭhaśālā, which is being maintained by His Highness. The Pāṭhaśālā prepares students for the Sanskrit examination of the Vārāṇaseya Sanskrit University. This Pāṭhaśālā will provide hands to work in the Purāṇa-Department. The students get monthly stipends of Rs. 15/- each. They are also provided some work in the Purāṇa Department, so that they may supplement their income.

Celebration of Rāma-līlā

In the month of September-October each year on the occasion of the Vijaya-Daśamī Rāmalīlā is celebrated at Ramnagar by the Rāmalīlā Deptt. of His Highness. The unique feature of this Rāmalīlā is that it wholly follows the Rāmacarita mānasa of Gosvāmī Tulasidāsa. It is very famous and is visited by thousands of people for its religious and cultural value.

The Trust is much grieved at the sad and sudden demise of Pt. Nilameghacharya and Pt. M. M. Anant Krishna Shastri. Both were great Sanskrit Scholars of Banaras, and also were Professors of the Vārāṇaseya Sanskrit University. They were the contributors to the 'Purāṇa' Bulletin. Their learned articles in Sanskrit published so for in the different issues of the 'Purāṇa', speak highly of their learning and scholarly grasp of the Purāṇas. Their death has caused a great loss to the scholarly world and specially to the Kashiraj Trust. We pay our homage to the departed souls.

अयं न्यासः २७ विद्यादेव्याः एकं मन्दिरं निर्मातुमिच्छति। वयं नूतन-न्यासस्य साफल्यस्य कामनां कुर्मः, आशामहे च यद् अयं नूतनो न्यासः काशिराज-न्यासेन सह संस्कृतविद्यायाः प्रचाराय सहयोगं करिष्यति।

संस्कृतपाठशाला

काशिराजन्यासः महाराजकाशीनरेशस्य संस्कृतपाठशालाया प्रबन्धेऽपि-तत्परो वर्तते। एषा पाठशाला वाराणसेयसंस्कृतविश्वविद्यालयस्य परीक्षाहेतोः छात्रान् पाठयति। एषा पाठशाला पुराणविभागकार्ये सहयोगं दास्यति। छात्रेभ्यः प्रत्येकं १५ रु० मासिकवृत्तिः प्रदीयते। तेभ्यः पुराणविभागेऽपि कार्यं दीयते, येन ते आयवृद्धिं कर्तुं शक्नुयुः।

रामलीला

विजयादशमीपर्वावसरे प्रतिवर्षं सितम्बर-अक्टूबर-मासयोः महाराजस्य रामलीलासमित्या रामलीलाया आयोजनं क्रियते। एषा रामलीला गोस्वामितुलसीदासनिर्मितरामचरितमानस्य अनुसरणं करोतीति अस्या लीलाया वैशिष्ट्यम्। एषा लीला अतीव प्रख्याता। अथ च अस्याः धार्मिकसांस्कृतिक-महत्त्वहेतोः सहस्राणि नराः रामलीलां द्रष्टुमागच्छन्ति।

काशिराजन्यासः पं० नीलमेघाचार्यस्य तथा म० म० पं० अनन्तकृष्णशास्त्रिणः दुःखदेन आकस्मिकेन च मृत्युना अतीव दुखितः। उभावपि प्रथितसंस्कृत-विद्वांसौ तथा संस्कृतविश्वविद्यालयस्य प्राध्यापकौ आस्ताम्। तयोः केचिल्लेखा अपि पुराणपत्रिकायां प्रकाशिताः। एते लेखास्तयोः पुराणविषयज्ञतां प्रथयन्ति। तयोर्मृत्युना विद्वत्समाजस्य, विशेषतः काशिराजन्यासस्य, महती क्षतिः संजाता। वयं स्वर्गताभ्यामेताभ्यां स्वसम्मानं प्रदर्शयामः।

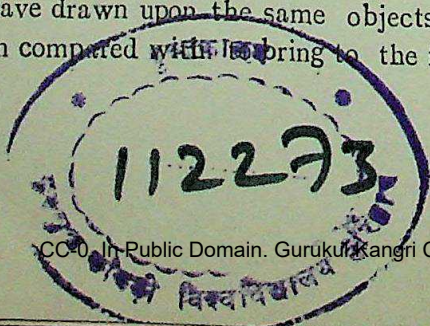
BOOK-REVIEW

Elements of Poetry in the Mahābhārata by Dr. Ram Karan Sharma, University of California Press, Berkely and Los Angeles, 1964, price : $ 5.00.

The Great Epics of India—the Rāmāyaṇa and the Mahābhārata—have demanded constant attention of modern scholarship. But the structural analysis of the same is a comparatively new trend. The work under review is a fine specimen of analytical mind at work to decipher the basic components of thought elements that went into the composition of the great Epic, Mahābhārata.

The author has carefully drawn attention to the fact that in order to appreciate the basic elements what they are it is necessary to remind ourselves of a very interesting phenomenon that heroic poetry is primarily oral and this is so all over the world. The same lay is recited on various occasions giving rise to different versions of the same thing. So the poet creates afresh although the traditional formulae round which he weaves his poetic fancy remain constant.

It is thus possible to anticipate standard imageries and symbols and the repetitions of the same turns of expressions when at last the heroic poetry is put down to writing. Nay, they eventually become a part of convention so that even in an epic of growth they persist and thus subject themselves to analytical scrutiny.

It is indeed highly interesting to observe how different minds that worked behind the composition of the Mahābhārata in different centuries reacted in the same way to the situations that called for their poetic utterence. The poets, for example, have taken resort to a vast field of the standards of comparison in order to bring their topics under consideration to clearer relief. But in so doing their minds have drawn upon the same objects. To illustrate, the sun has been compared with to bring to the fore the brilliance of an

object under description. The poetic effusion is not only based upon the minute observation of nature, but it has invaded abstract thoughts of different categories.

The importance of the present work lies in a complete statistical survey of the raw materials in their different facets that were chiselled into the composition of the Mahābhārata. The incongruities that characterize sporadic utterances by diffrent poets at different times are still traceable but they are indicative of a tremendous poetic process pledged to the production of a great epic worthy of embodying the cultural heritage of India.

One wishes that the author developed his thesis further to see how the poetic materials exercised the minds of the composers with what effects. A literary assessment of a work like this could be based upon such study. It is an expectation to be fulfilled.

S. BHATTACHARYA

THE BOARD OF TRUSTEES

OF

THE ALL-INDIA KASHIRAJ TRUST

PUBLICATIONS OF
THE ALL-INDIA KASHIRAJ TRUST

'PURĀṆA' BULLETIN, Vols. I to VI (1959-1964), with the supplement containing Subject-wise as well as Author-wise Index of the first five volumes. Price : each volume Rs. 12 or £ 1 ; Supplement Rs.25 or 2 shillings. Supplement supplied free to the subscribers.

RĀMACARITA-MĀNASA : The great Hindi Poem of Gosvāmī Tulasīdāsa, critically edited on the basis of a number of old manuscripts, both in India and abroad, written within the hundred years of the Poet's death ; prepared with an Introduction by Prof. Vishwanath Prasad Misra. Price Rs. 6.30, Library Edn. Rs. 15.

DEVĪ-MĀHĀTMYA : An annotated edition of the Durgā-Saptaśatī or the Devī-Māhātmya with an English translation ; the text primarily based on an old Nepali Ms. of about 13th Century A. D. ; symbolical and cultural significance of the text fully explained. Prepared by Dr. V. S. Agrawala. Price Rs. 10, Lib. Edn. Rs. 15.

MATSYA-PURṆĀA—A STUDY : Written by Dr. V. S. Agrawala. The author's point of view is mainly directed to an interpretation of this important Purāṇa in the Vedic background on the one hand and in the light of the cultural, geographical and historical material incorporated in the Purāṇas on the other. Price Rs. 30.

VYĀSA-PRAŚASTI ; Compiled and Edited by Dr. V. Raghavan from the Mahābhārata, Purāṇas, Māhātmyas, Nibandhas, Commentaries, Poetry, and various Manuscripts. Price Re 1.

HINDI TRANSLATION OF THE REPORT OF THE CALENDAR REFORM COMMITTEE, GOVT. OF INDIA. (For Private use).

***Available from* : The General Secretary. All-India Kashiraj Trust Fort Ramnagar. Varanasi.**